THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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MINUTES.

PITTSBURGH, Pa.,
3D U. P. CHURCH.
May 12-14 1891.

The Eighth Annual Meeting of the Women's General Missionary Society of the United Presbyterian Church of North America was held in the Third church, Diamond street, Pittsburgh, Pa., and was opened on the evening of May 12, 1891, at 7:30 o'clock by the singing of the 100th psalm.

Devotional exercises were led by Mrs. W. C. Hutchison, of Xenia, O. Prayer by Mrs. W. W. Barr (1st Vice Pres't), of Philadelphia, followed by a short Bible reading by Mrs. Hutchison, subject, "Christian Fellowhip." Prayer by Miss Eliza Wallace, of Knoxville College, Tenn., and singing No. 31, Bible Songs. A kindly welcome was extended to delegates and visitors by Mrs. Rev. J. T. McCrory, of Pittsburgh, responded to by Mrs. Hutchison, of Xenia, who introduced Mrs. J P. Cowan, of Indianapolis, Ind, elected President of this Convention at Washington, Iowa, May, 1890. An address entitled. "Our Work" was delivered by Mrs. Cowan.

The opening exercises were closed by singing the 23d selection. Benediction by Rev. J. T. McCrory. The social hour which followed, was taken advantage of to greet the delegates and visitors, renew friendships and form new acquaintances. Adjourned, 9 p. m.

WEDNESDAY, May 13, 9:30 A. M.

Session opened with devotional exercises, conducted by Mrs. J. B. Lee, of Caledonia Presbytery with singing and reading of scripture. Prayer by Mrs. M. M. Patterson, of Wilkinsburg, Pa.

The regular business of the meeting was begun by calling the roll, which showed 96 delegates and 7 life members present. The President appointed the following committees:

NOMINATIONS: Mrs. J. M. Witherspoon, Mrs. R. A. Wilson, Mrs. Anna M. Hibben, Mrs. Mary W. McCreery and Miss Sarah J. Frew.

PLACE OF MEETING: Miss Mattie L. Blayney, Mrs. J. R. Henderson, Mrs. Mattie Henry, Miss Teas, Mrs. George W. Leifried.

RESOLUTIONS: Miss Zoe McClure, Mrs. J. M. French, Miss Anna Y. Thompson, Miss Rose A. McCullough, Miss Sarah Gordon.

THANK-OFFERING: Mrs. H. C. Campbell, Mrs. M. J. Steele, Miss M. J. Graham, Miss M. E. Friesell.

TIMEKEEPER: Mrs. Jean S. Sands.

The report of the Recording Secretary Women's Board, Mrs. Mary W. Porter, was read and on motion accepted. Treasurer's report called for. No report being expected at present, Mrs. H. C. Campbell explained the circumstances attending this report, and asked the indulgence of the audience for a short time, as the Treasurer hoped to present a statement in a few hours. The request was unanimously granted. Mrs. J. C. Doty was appointed to sign railroad certificates.

The report of the Corresponding Secretary of Foreign Work of Women's Board, Mrs. W. J. Reid, was read with the correspondence pertaining thereto. On motion adopted.

A telegram of greeting to the Convention was received from the Presbyterial Society of San Francisco.—"2d Corinthians 13th chapter 13th and 14th verses." On motion the Secretary was authorized to respond to this greeting. Prayer for foreign missions by Mrs. J. M. Wallace, of Pittsburgh.

The hour for business having arrived, Mrs. J. C. Doty explained that at the Argyle Convention, in 1889, the charter was read and virtually adopted, as shown by a resolution thanking the Women's Board for obtaining the charter.

By-laws for the government of the Society and its Board of Directors should have been adopted, but, for good and sufficient reasons, the matter was not attended to and the business was conducted on general instructions contained in the charter. Mrs. Doty then asked for the formal adoption of the charter. On motion, the charter was ordered to be read. Mrs. A. K. Duff, one of the charter members, was requested to read it. During the reading several important questions were asked in writing and answered by Mrs. Duff. A motion by Mrs. Jean S. Sands that "the charter as read be accepted by the society," was carried. After the necessary explanations by Mrs. Doty the Women's Board gave notice, that they will move for the adoption of the by-laws Wednesday, May 13, 1891, at 3 p. m. A motion, by Mrs. M. J. Steele, that "time asked for be taken this afternoon for the consideration of the by-laws" was carried. A motion, by Mrs. Sands, that "the officers of this Society, and the members of the Women's Board be elected by ballot, and that the tellers be appointed at once by the Chair" was carried.

The President appointed the following to act as tellers: Mrs. W. W. Greer, Mrs. Jas. Kelso, Mrs. J. H. Gibson, Mrs. J. B. Lee and Miss Belle Patterson.

An impressive memorial service was conducted by Mrs. John H. Hastings, of Indiana, Pa.. who gave short sketches of the lives of the three foreign missionaries, Mrs. Sarah Dales Lansing, Mrs. Edna Patton Morrison and Mrs. Laura K. Nichol. Mrs. Harvey, of Egypt, paid an affectionate tribute to the memory of Mrs. Sarah D. Lansing. Mrs. Hutchison gave loving testimony to the character of Mrs. Edna P. Morrison. Miss Rose A. McCullough gave a short account of the work of Mrs. Morrison, having been a colaborer with her in India. Miss Anna Y. Thompson, of Egypt, paid her tribute to the memory of Mrs. Laura K. Nichol and spoke of her devotion to the cause of Christ. This interesting and affecting service closed with singing one verse of Mrs. Lansing's favorite psalm, 73rd. Prayer by Miss C. B. M. Foster, of Conemaugh.

An invitation to lunch was given by Mrs. Sands representing Monongehala Presbytery. An invitation was also extended by Mrs. H. C. Campbell, president of Orphans' Home to a reception at the Home on East Jefferson st, Allegheny. On motion, it was decided to

adjourn the session at 4-20 p. m,. thus accepting the invitation. Adjourned after repeating the Lord's prayer.

1:30 P. M., WEDNESDAY.

Convention met and opened with Conference on Foreign Missions, conducted by Mrs. Belle McD. Patterson, of Xenia.

The Egyptian mission was represented by Mrs. Harvey, Miss Thompson, Rev. and Mrs. J. Kelly Giffen, returned missionaries. The India mission was represented by Miss Rose A. McCullongh and Mrs. J. P. McKee. A short address was made by each.

In accordance with the notice given at previous session, Mrs. J. C. Doty presented the by-laws, in connection with the constitution. President asked the wish of the Convention. A motion was carried, that "the by-laws be adopted section by section, and again as a whole."

Article 1. Adopted as read.

Article 2, section 1. Amended by inserting the words "by ballot" after "by electing.

Sec. 2, 3, 4, 5, 6, 7 adopted as read. Sec. 8, was amended to reduce Treasurer's bond from ten thousand dollars to five thousand dollars. Sec. 9, 10, 11 were adopted as read.

Article 3, section 1. A motion by Mrs. Sands to postpone the article for further consideration, to make more explicit and to leave to a committee, was lost, and the section adopted as read. Sec. 2 and 3. were adopted as read. Sec. 4, on motion of Mrs. Campbell, was amended to read "Life member of said General Missionary Society." Sec. 5. was adopted as read

The by-laws, amended and adopted. are as follows:

Proposed By Laws of the Women's General Missionary Society of the United Presbyterian Church of North America. Incorporated December 8, 1888.

ARTICLE 1. CORPORATE MEETINGS.

The annual meeting of the corporation shall be held in the city of Pitsburgh, county of Allegheny, and state of Pennsylvania, on the third Friday of the month of May, at such hour and place as the Board of Directors may appoint, for the election of Directors and other officers and agents, and the transaction of the business of the corporation. No person shall be entitled to a voice or vote at such annual meeting except the delegates chosen by the several Presbyterial Missionary Societies of the United Presbyterian Church of North America to attend the General Convention of said Presbyterial Societies. Ten delegates shall constitute a quorum.

ARTICLE II. BOARD OF DIRECTORS.

1. Each Director shall be a member of a Presbyterial Society. The Board shall organize at the first stated meeting by electing by ballot the following officers from their own number, viz., a President, two Vice Presidents, Recording Secretary, three or more Corresponding Secretaries, Treasurer, and such other officers as shall, from time to time, be necessary to promote the interest of the work.

2. The Board shall take charge of the mission work of the corporation, devise ways and means for carrying on that work, give aid to all the various departments of the mission work undertaken by the other Boards of the church in sending out foreign missionaries, supporting native helpers, Bible women and children in schools and supporting missionaries and teachers in the home field, and for this purpose it shall receive and disburse all moneys which shall be placed in its charge by auxiliary societies.

3. The Board shall hold its stated meetings the first Tuesday of each month at such time and place as it shall appoint. Eight members shall constitute a quorum.

4 The President shall preside at all the meetings of the Board, appoint all committees, and perform such other duties as belong to her office. She shall call special meetings at the request of three Directors, and be *ex-officio* a member of all committees.

5. The senior Vice President, in the absence of the President, shall perform all the duties of her office.

6. The Recording Secretary shall be sworn and shall record all the votes of the corporation and of the Board of Directors, and the minutes of the other transactions. She shall keep a record of the proceedings of the Board, send out all blanks and papers, and prepare an annual report to be presented to the General Missionary Society and to the General Assembly.

7. It shall be the duty of the Corresponding Secretaries to conduct any official correspondence with the other Boards of the church; also all the correspondence with missionaries, native helpers, Bible women, teachers and others snpported by the corporation. They shall prepare annual reports of all work undertaken by the Board, to be presented to the General Missionary Society.

8. The Treasurer shall give bond to the amount of five thousand dollars ($5,000.00.) She shall keep all money of the corporation in a separate account to her credit as Treasurer, and shall disburse it as the Board of Directors shall order. She shall report the state of the treasury at each regular meeting, and close her books on April 15th of each year. Her annual report, endorsed by the Auditing Committee, shall be presented to the General Missionary Society.

9. There shall be an Executive Committee composed of the officers and two Directors, who shall have power to transact any business that may require attention in the intervals between the stated meetings of the Board.

10. A failure of any Director to be present at three regular consecutive meetings of the Board without excuse shall be considered a resignation, and action taken accordingly.

11. The Board of Directors shall have power to fill all vacancies occurring in the Board during the year.

ARTICLE III. MISSIONARY SOCIETIES AND GENERAL * CONVENTION.

1. For the furtherance of the objects and purposes of this corporation the Board of Directors shall approve and encourage the organization of Missionary Societies, both Congregational and Presbyterial, throughout the entire church ,and shall provide for a General Convention of the said Presbyterial societies. The delegates from Presbyterial societies shall be in the following proportion: Each Presbyterial society shall be entitled to two delegates; each Presbyterial society consisting of more than five Congregational societies shall be entitled to one additional delegate for every additional five Congregational societies.

2. The object in the establishment and Convention of such societies, and the delegates thereof, shall be for the purpose of receiving the annual reports of the Secretaries and Treasurer of the Board of Directors, the annual report of Magazine Committee, for consultation, and for the adoption of such measures as shall further the cause of missions in our own and heathen lands, and in general aid the Society in the accomplishment of its purpose. The General Missionary Society shall have charge of the "Women's Missionary Magazine," which will publish information concerning all missionary work undertaken by the society, and publish reports of money raised and disbursed.

3. The General Convention of said Presbyterial societies shall be held annually on the———— of May, at any place within the United States of North America, and the place of meeting shall be decided at the meeting of the previous year. The officers of the Convention, the delegates from the Presbyterial Societies, the members of the Board of Directors, and all Life Members shall be entitled to take part in the transaction of the business brought before the meeting. The officers of such annual meeting shall be a President, two Vice-Presidents and a Secretary. The Treasurer of the Board of Directors shall be *ex-officio* the Treasurer of each annual meeting. The other officers above named shall be elected at the close of each annual meeting, and it shall be their duty, together with three additional persons living near each other and appointed by the President, to make arrangements for the succeeding meeting. Five directors may be nominated for election at the annual meeting of the corporation to fill the places of the five who retire. An Auditing Committee shall be appointed composed of two or more persons. The necessary expenses of the President, Secretaries and Treasurer shall be paid from the treasury of the General Missionary Society.

4. Any person may become a Life Member of said General Missionary Society by paying twenty five dollars ($25.00) or more at one time.

5. All Presbyterial Societies are recognized as auxiliaries; but Congregational Societies contributing not less than ten dollars ($10.00) annually may become auxiliaries to the General Missionary Society, provided there is no Presbyterial Society within whose limits they reside. Auxiliary Societies shall be required to make an annual report to the Board of Directors on or before April 15th.

ARTICLE IV. AMENDMENT OF BY-LAWS.

These By-Laws of the corporation may be altered, amended or repealed at any annual meeting of the corporation by a two-thirds vote of the members present,—notice of the proposed amendment having been given in writing at a previous meeting.

* The Charter uses the title General Assembly, but General Convention" is substituted in these By-Laws, to avoid any confusion with the General Assembly of the Church.

Collection was taken, and session adjourned after the benediction by J. B. Lee, D. D.

WEDNESDAY, 7.30 P. M.

Session opened at 7.30 P. M., 1st Vice President, Mrs. W. W. Barr, of Philadelphia, presiding.

Mrs. Henry, of Des Moines Presbytery, presented a request from that Presbytery that the hour of 9 A. M. be observed as an hour of prayer for foreign and home missions by the ladies of the church. On motion, referred to committee on resolutions.

A memorial, received from Des Moines Presbytery and referred to committee on resolutions, is as follows:

Resolved, That a committee of three be appointed by the President of this association to arrange a book for the Treasurers of the Presbyterial and Congregational societies, that all societies may have an uniform book,and that the blanks for the reports of societies be made to correspond with said books.

The Thank-offering service was opened by singing the 100th psalm, followed by the reading of the 9th chapter of 2d Corinthians. Prayer by Mrs. Geo. S Sands, and singing 17th selection in Bible Songs. The Thank-offering was presented by the delegate representing a Presbytery making the offering, with an appropriate verse of scripture. Mrs. A. S. Vincent, of Paxton, Ill., delivered the Thank-offering address, after which Miss Eva Shontz, of Centerville, Iowa, read a Thank-offering poem, written by Mrs. Martha J. Simpson, of Indiana, Pa.

The audience was requested to read the cards with "King David's Thanksgiving and Prayer" printed thereon. Miss Shontz recited, "Ezra, me, and the Boards." The service closed with an anthem by the choir. Benediction by Dr. Littell, of the 2nd church, Pittsburgh. Treasurer of Thank-offering reports $6,000 received.

THURSDAY, May 14, 9.30 A. M.

Convention met and was opened with devotional exercises led by Mrs. A. S. Vincent. Prayer by Miss Hannah E. Davis, of St. Louis. The Bible reading, prepared by Miss Elsie Williamson, of Omaha, was read by Miss Eva Shontz.

Paper by Mrs. David Strang, of Lincoln, Tenn., entitled, "Mothers' work for Missions."

Mrs. J. H. McRoberts, who was expected to read a paper on Indian Missions, asked to be excused on account of hoarseness.

The report of the Corresponding Secretary of Home Missions and Church Extension was read and adopted. This report being very long, it was thought best to postpone reading the latter part of it, but on reaching this point, the interest manifested was so great that the Secretary, Mrs. H. C. Campbell, was requested to read it throughout, which she did.

The report of the Corresponding Secretary of Freedmen's Work was read by the Secretary, Dr. C. Jane Vincent, and adopted.

The report of the Corresponding Secretary of the United Presbyterian Association, read by the Secretary, Mrs. Mary F. Reed, was, after reading and on motion of Miss Hannah E. Davis, of St. Louis, adopted, with an appeal to sister delegates to "go home and work."

Session closed with singing 15th selection. Benediction by Dr. McMillan, of Allegheny.

THURSDAY, 1.30 P. M.

Session opened with devotional exercises led by 1st Vice President, Mrs. W. W. Barr. The President, having been disappointed in securing a person to conduct the Home Mission Conference, assumed the position herself. In this connection, a map locating the United Presbyterian church and her missions, prepared under Mrs. Cowan's direction by Miss Odie Wilson, of Indianapolis, and donated by Mr. McNally, of Chicago, was explained by Miss Jennie B. Wallace, of Sewickley.

The President extended greetings to members of other denominations present.

A paper on City Missions was read by Miss Daisy Meloy, of Chicago.

An address, "Value of Missions to the West," was delivered by Mrs. Mary W. McCreery, of Greeley, Colorado.

Conference on Home Missions closed by singing No. 20. A collection was then taken.

The adoption of the by-laws on May 13, causing some comment, Mrs. H. C. Campbell made the following statement:

"In order that there shall be the most perfect unity of thought and purpose in regard to our methods and plans of work, I, as one who voted on the prevailing side of the question which adopted our by-laws yesterday, move that that action be reconsidered. I do this on behalf of the members of your Board of Directors, who are unanimous in their desire that the by-laws shall be perfectly satisfactory to every woman in the church at large."

A number of remarks were made endorsing the Board and the by-laws, after which, as a two-thirds vote was necessary to re-consider, a rising vote was taken, showing a large majority over the necessary number as opposed to the motion, which the Chair declared lost. On motion of Mrs. French, Mrs. W. J. Reid was requested to express her opinion on this subject. Mrs. Reid said she regretted that this motion had been lost, as she had hoped that this matter would have been referred to a Committee, and have the endorsement of every society in the church.

Mrs. J. G. Carson, Treasurer of Magazine Committee, through Mrs. W. C. Hutchison, of Xenia, presented her report, which was accepted. Mrs. Belle McD. Patterson, of the editorial staff of

the Magazine, presented the report of Magazine Committee. After many encouraging remarks from delegates Mrs. J. B. Herron moved that "an agent be appointed in every society of every Presbytery to canvass for the Magazine. Carried. Mrs. W. J. Reid moved that "these agents be requested to attend to the matter as early as possible in June, that the Magazine Committee may know upon what to depend." Carried.

On motion of Mrs. Campbell, the question as to whether the minutes shall be published with the Magazine or separately, was referred to a Committee consisting of the Magazine Committee and three members of this Convention. Committee appointed consisted of the Magazine Committee together with Mrs. J. M. French, of Omaha; Mrs. J. B. Lee, of Caledonia; and Miss E. D. Brown, of Pittsburgh, Pa.

Mrs. J. M. French presented the following memorial:

To the Eighth Annual Meeting of the Women's General Missionary Society, to meet in the Third church, Pittsburgh, Pa., May 13, 1891.

GREETING, The Women's Missionary Society of Omaha Presbytery do hereby memorialize the Women's General Missionary Society to make such change in its Constitution as to provide:

1st, That a general meeting be held but once in three years.

2nd, That Presbyterial societies be directed to arrange for annual district meetings within the bounds of each Synod.

Respectfully submitted

Signed, MRS. JNO. WILLIAMSON, President,
MRS. J. M. HENDERSON, Secretary.

Omaha, Neb., April 15, 1891.

Moved, by Mrs. French, that we consider this memorial. Carried.

After a free interchange of opinions, it was resolved, on motion by Mrs. J. B. Sharp, that the memorial of the Presbyterial Society, of Omaha, be sent down to our Presbyterial Societies for consideration.

This subject having been disposed of, Mrs. W. W. Greer, of Verona, offered the following resolution which was adopted:

Resolved, That each Presbyterial society connected with the General Missionary Society appoint a Presbyterial manager, who shall inform herself regarding the work and management of, and how and to whom to make application for admission to, Orphans' Home, Memorial Hospital, and Aged Peoples' Home, and make reports of her correspondence with officers of these institutions at each Presbyterial meeting.

On motion of Miss Blayney the President appointed the following committee to represent the society in acting on the report of the Treasurer, who was prevented by illness and death in her family from presenting her report at this meeting, to-wit: Miss E. D. Brown, Pittsburgh, Miss Hannah E. Davis, St. Louis, Mrs. J. L. Gilmore, Des Moines.

Committee on nominations reported, recommending the following persons:

President, Mrs. J. T. McCrory, of Pittsburgh, Pa.; First Vice-President, Mrs. Belle McD. Patterson, Xenia, Ohio: Second Vice-President, Mrs. J. M. French, Omaha, Neb.; Secretary, Mrs. Mary W. Porter, Pittsburgh; Pa.; Treasurer, Miss E. J. Sloan, Pittsburgh, Pa.

Directors Women's Board: Mrs. J. B. Herron, Mrs. E. S. McKitrick, Mrs. H. C. Campbell, Allegheny, Pa..; Mrs. T. J. Gillespie, Pittsburgh, Pa.; Miss M. Murdoch, Washington, Pa. Mrs. Patterson withdrew her name because of inability to serve.

The nominating then became general. Several new names were added to the list. The Secretary was asked to read the nominations throughout. After balloting, the Secretary of Convention casting the ballot for First and Second Vice-Presidents and Treasurer, and Mrs. H. C. Campbell casting the vote for Secretary, the result for 1892 was announced as follows:

President, Mrs. J. T. McCrory, of Pittsburgh, Pa.; First Vice-President, Mrs. J. M. French, Omaha, Neb.; Second Vice-President, Mrs. Dr. Finley, Xenia, O.; Secretary, Mrs. Mary W. Porter, Treasurer, Miss E. J. Sloan, Pittsburgh, Pa.

Directors Women's Board, to serve for 3 years, Mrs. Jno. B. Herron, Mrs. H. C. Campbell, Mrs. W. H. McMillan,

Mrs. Mary Clokey Porter, Allegheny, Pa.; Mrs. Jennie H. Gillespie, Pittsburgh, Pa

On motion, the election of Mrs. J. T. McCrory was made unanimous.

The Committee on place of meeting presented a report which as adopted is as follows: Invitation received from the Women's Presbyterial Association of Philadelphia asking that the meeting of W. G. M. S. be held in Eighth church Philadelphia in May, 1892; also invitation from Hamilton, Ohio, Women's Missionary society for the meeting to be held in that city. In view of the fact that it is the Lord's work in which we are engaged we seek the advancement of his cause and lay aside personal convenience and recommend the Eighth church Philadelphia as the place of meeting in May, 1892, for the following reasons: That city sent a similar invitation two years ago, but preference was given a western city. There are many United Presbyterians in and about that city whose interest and enthusiasm in the cause would, we believe, be beneficially increased. Then we should give preference because invitations should not be too often refused.

Signed by Committee,
MISS MATTIE E BLAYNEY,
Chairman.

RESOLUTIONS.

The committee on resolutions presented a report, which, as adopted, is as follows:

We, the women of the United Presbyterian church, assembled in convention in the Third church, Pittsburgh, appreciating the blessings of the gospel, and feeling the responsibilities laid upon us as Christian workers, adopt the following resolutions.

1. That we give thanks to God for the great success in the foreign and home fields during the past year, and as the work increases and more workers are needed, we would urge upon the women of our church the necessity of increased liberality, and of greater diligence, both in consecrated efforts and daily prayer.

2d. That we record with sorrow the death of Mrs. W. M. Nichol, who for so short a time was permitted to labor in the Egyptian field, and as the ranks are being depleted by death, illness and the infirmities of age, the cry comes to us, "The harvest truly is great, but the laborers are few."

3. That a committee of three be appointed by the president of this Society to arrange a book for the Treasurers of the Presbyterial and Congregational societies, that all societies may have a uniform book, and that the blanks for the reports of societies be made to correspond to said books.

4. That the General Missionary Society authorize the Women's Board to publish leaflets pertaining to the general work of the women of the church in all its various departments.

5. That as the United Presbyterian church has always been in the vanguard in temperance work, so we, the women of the church, should, as workers for Christ, by our words, prayers, contributions and example, support the cause of total abstinence, urging all our women to unite themselves to some temperance society; to attend conferences upon the subject whenever possible, and freely distribute temperance literature. We believe that the Church needs our earnest help for the extinction of the liquor traffic, and all the evils which follow in its train.

6. That we return thanks to Mr. Charles H. Foye for his services, and also to the several railroad companies for reduced rates, enabling the members to attend this, the Eighth Annual Convention.

7. That the Women's General Missionary Society of the United Presbyterian church of North America, do hereby most earnestly protest, for themselves and in behalf of its twenty thousand members, against the opening of the gates of the World's Columbian Exposition on the Lord's day, and we hereby authorize our president and secretary to prepare and forward to the Commissioners of said Exposition a protest in accord with this our action.

8. That we as a Convention extend our heartfelt thanks to the trustees of the Fourth Avenue Baptist church, for the generous use of their church, and for the many favors shown.

9. That we return thanks to the ladies of Monongahela and Allegheny Presbyteries for their kindly welcome and generous hospitality; to Rev. J. T. McCrory and the members of the Third U. P. church; to Prof. Morton and the choir; to the florists, Messrs. J. R. and A. Murdock, B. F. Elliott, and A. M. and J. B. Murdock; to the president, Mrs. Cowan; to the secretary; to the ushers and pages, and to all others who have in any way contributed to the success of the Convention.

10. That we return thanks to Mr. McNally for the donation of the map, and to Mrs. Cowan and Miss Odie Wilson for preparing it for the use of the society; also to the managers of the Orphans' Home and Memorial Hospital for their kindness in entertaining the members and friends of the Convention.

Signed, MISS ZOE MCCLURE,
MISS ANNA Y. THOMPSON,
MISS ROSE A. MCCULLOUGH,
MRS. J. M. FRENCH,
MRS. SARAH GORDON.

By vote of the Convention, Mrs. Cowan was presented with the map in use.

Adjourned after singing the doxology from the 72d psalm. Benediction by J. B. Lee, D. D., of Caledonia, N. Y.

THURSDAY, 7.30 P. M.

The meeting opened with a service of prayer, praise and testimony by the delegates. Miss Jennie B. Wallace, of Sewickley, was appointed Assistant Secretary for the evening. The Young Ladies' Hour followed, in which two carefully

prepared papers were read, one by Miss Jeanette Dickson on "Church Literature," and one by Miss Blanche McElvaine, entitled "Hopes and Expectations of Youth."

Mrs. T. S. Stewart read letters of greeting from the Board of Foreign Missions meeting in Philadelphia, and from Le Claire Presbytery, which had not felt able to send a delegate; also a request from missionary society of North Page, Iowa, that a petition be sent to the managers of the Columbian Exposition earnestly and forcibly asking that its doors be kept closed on the Sabbath. These greetings were received with pleasure, and the protest of the society entered against the desecration of the Sabbath in the manner stated.

Mrs. Harvey, of Egypt, was now introduced with two little girls dressed, one in the white costume of the Egyptian pupils and higher class girls, and the other in the blue robes of the lower class, who chanted the 23d psalm in Arabic.

After an anthem by the choir, some items of business were taken up. On motion, a vote of thanks was tendered to the janitor of the Third church for his cheerful attention to the comfort of the visitors. On motion, it was decided that the minutes of this meeting be published in the July number of the MAGAZINE, and the Women's Board was instructed to assume the extra expense of the publication of the minutes beyond the ordinary cost of the MAGAZINE. On motion, society voted to hold its next annual Convention on the second Wednesday in May, 1892.

The Thank-offering Committee reported a total offering of $5796.60, and Mrs. H. C. Campbell expressed the hope that it might be made $6,000.

On motion, a vote of thanks was returned to Mr. Dean and the "unfortunate Chairman" of the Thank-offering Committee for their labors in counting the money. Mrs. Campbell announced that the collection of the previous evening had amounted to $31.42; also that a new life member had been received on payment of $25—Mrs. R. J. Taggart, of Allegheny, Pa.

On motion and by a hearty vote, Mrs. I. W. Greer, who for three years has given an annual birthday gift of $100, was elected a life member.

The President appointed as Auditing Committee for 1892, Mr. Rob't S. Smith, Mr. Chas. F. Dean and Mr. Geo. M. Paden.

On motion of Mrs. Sharp, the Society instructed Miss Daisy Meloy, of Chicago, to carry greetings to the Young People's Institute, to meet in Xenia the following week.

On motion of Mrs. T. S. Stewart, the President was empowered to appoint a committee of delegates who should take action upon such portions of the minutes as had not been approved by the Convention. This committee consists of the following: Miss Mattie Blayney, Mrs. J. M. Witherspoon, Mrs. W. W. Barr, Mrs. Mattie Henry, Mrs. Jean Sands, Mrs. Thos. S. Stewart, Miss Zoe McClure and Mrs. W. J. Reid.

The President appointed the following executive committee for 1891 and 1892, Mrs. W. W. Barr, Mrs. Robert Elliott and Mrs. W. S Stewart, all of Philadelphia.

Mrs. H. C. Campbell announcing that four gentlemen had raised the amount of the Thank-offering to $6,000, on motion a vote of thanks was tendered to the generous helpers, and the Society united in singing, "Praise Jehovah, all ye nations."

The Secretary read that portion of the minutes relating to the election of officers, and the place of meeting for next year, and on motion this portion was approved by the meeting.

Miss Eva Shontz recited, "Jack the Fisherman," and received a vote of thanks from the society.

A resolution was offered by Mrs. W. W. Barr expressing sympathy with our Treasurer, Miss E. J. Sloane, in the afflictions which have befallen her and her family. Unanimously carried.

The doxology was sung, and the eighth annual meeting of the Women's General Missionary Society was adjourned, after the benediction by Rev. J. T. McCrory.

The reports and papers are here appended.

MARY W. PORTER, Secretary.
MRS. ANNA M. COWAN, President.

FRIDAY, May 22, 1891.

The annual business meeting of the Women's General Missionary Society was held on the 4th Friday of May, 1891, in the Second church, Pittsburgh, Pa., and was called to order by the Secretary. Mrs. W. J. Reid conducted the devotional exercises. Mrs. T. S. Stewart was chosen Chairman.

Roll call showed the following delegates present: Mrs. Gilmore, Mrs. Sands, Miss Davis, Mrs. Taggart, Mrs. Stevenson, Mrs. Crooks, Miss Friesell, Mrs. Witherspoon and Mrs. T. J Gillespie, making ten, the number required by the by-laws as necessary to the transaction of business.

The names of officers elected at the meeting of Women's General Missionary Society of 1891 were read, to-wit: President, Mrs. J. T. McCrory, Pittsburgh, Pa.; 1st Vice-President, Mrs. J. M. French, Omaha, Neb.; 2d Vice President, Mrs. Dr. Finley, Xenia, O.; Secretary, Mrs. M. W. Porter, Pittsburgh, Pa.; Treasurer, Miss E. J. Sloane, Pittsburgh, Pa., to serve for one year.

Directors Women's Board to serve for three years: Mrs. Jno. B. Herron, Mrs. W. H. McMillan, Mrs. H. C. Campbell, Mrs. Mary Clokey Porter, Allegheny, Pa.; Mrs. Thos. J. Gillespie, Pittsburgh, Pa. On motion this election was affirmed. On motion a committee was appointed to see what could be done to give relief to the provisions of the charter that, in order to be legal, elections may be held in any state in the Union. The committee consists of Mrs. A. K. Duff and Mrs. T. J. Gillespie.

Two of the committee appointed to receive and act upon the report of the Treasurer not being able to serve, a new committee, consisting of Mrs. Gilmore, Mrs. T. J. Gillespie and Mrs. J. B. Herron, was finally secured and on motion of Mrs. T. J. Gillespie, that the books of the Treasurer be turned over to committee appointed to act in conjuncture with Treasurer, and by another motion that time and place be left to this committee, decided to go to work at once, in class room of Second church. This was considered necessary in order to get the financial statements for the reports of the several Secretaries for General Assembly.

Mrs. Mary C. Porter reports that the committee which supplied the column set apart for "children's work" in the MAGAZINE has performed that work and asks to be relieved. On motion this report was received and the committee continued for another year.

On motion adjourned to meet third Friday in May, 1892.

MARY W. PORTER,
Secretary W. G. M. S.

REPORT OF WOMEN'S BOARD FOR JUNE 1891.

The regular monthly meeting (adjourned from first Tuesday in May) was held on second Tuesday in May in the Second church, Pittsburgh. Thirteen members were present. Mrs. Anna R. Herron presided. Prayer by Mrs. W. H. McMillan. Motion to proceed with the election, by ballot, of officers and Secretaries of Women's Board resulted in the election of the following persons:

President, Mrs. Anna R. Herron; 1st Vice-President, Mrs. Eliza J. McPherson; 2d Vice-President, Mrs. Mary Clokey Porter; Secretary of Foreign Work, Mrs. W. J. Reid; Secretary of Home Work, Mrs. H. C. Campbell; Secretary of Freedmen's Work, Dr. C. Jane Vincent.

Reports were received from Dr. Johnson and Dr. White. The latter writes in reference to the damages done to the hospital by the floods and gives estimate of cost of repairs. On motion, the Women's Board will bear the expense of repairing this damage.

Applications and recommendations received from several persons desirous of going as missionaries to the foreign field. A committee consisting of Mrs. W. J. Reid, Mrs. McPherson, Mrs. Herron and Dr. C. Jane Vincent was appointed to take entire charge of this matter and to enter at once upon their duties in order that the missionaries may be sent out as early as possible.

Home Secretary received the usual cheery report from Miss L. W. Johnston, in South Omaha. Gives number of calls made as sixty-five, many of them on strangers. The sewing machine for Sine Mansho, Warm Springs Agency, was sent from Pittsburgh, the charges for freight being less than from points nearer the agency.

A resolution was adopted to the effect that the Secretaries and Treasurer of the Board prepare monthly statements of their work, copies to be sent to the MAGAZINE after having been submitted to the Board.

Freedmen's Secretary received reports from Miss Dennison, at Norfolk, who says commencement is over but the Home is open as yet.

Deeds of Little Girls' Home at Knoxville, Tenn., and of Girls' Industrial Home at Chase City, have been received and will be deposited with other important papers in the vault of Safe Deposit Co., of Pittsburgh. The Treasurer's business consisted of orders given and questions answered and will be given in her report.

According to instructions in by-laws adopted, the Secretary was sworn Friday, May 15th. The Treasurer will report later.

Rev. Mr. Garges, of Sterling, Kan., having through Mrs. Campbell presented the needs of Cooper Memorial College, it was on motion decided to contribute one thousand dollars to the fund being raised for use of this institution. Treasurer ordered to pay this sum on demand.

On motion adjourned.

MARY W. PORTER,
Secretary Women's Board.

REPORT OF CORRESPONDING SECRETARY.

OF FOREIGN DEPARTMENT OF THE WOMEN'S BOARD.

The Corresponding Secretary, of the foreign department of the Women's Board, in making report of the work done during the past year, has nothing especially new to make known. The routine has been much the same as that of previous years.

The workers, both at home and abroad, have been earnest, faithful and zealous. In spite of depressing influences, we

have great reason to be thankful to God for his many mercies and blessings.

While disease, epidemics and destructive elements have marched with sweeping devastation through all lands, few have fallen in our ranks, and though sometimes interrupted, the work has gone on.

The whole amount contributed by Missionary Societies for foreign work is $14,653.08. Through the Women's Board, the disbursements have been as follows:

On salaries of 14 unmarried Missionary women	$6,637.99
Outfit and traveling expenses of Miss Mary Martin	500.00
Support of Girl's Boarding School, Sialkot, India	1,031.99
Furnishing of new school building Sialkot, India	100.00
Zenana work, India	682.94
Mrs. Edna P. Morrison Memorial, India	35,00
Toward Native mud churches, India	22,00
Building at Bhera, India	400,00
Repairs of Hospital at Sialkot, India	200.00
Maintenance of Hospital and Dispenseries	606.00
Surgical Instruments	99.09
Pressly Memorial Institute, Assiout Egypt	408.46
Girl's Training School, Cairo, Egypt	212.72
To be divided as needed between the two last named schools	666.00
Zenana work, Egypt	127.54
Tuition of boy, Salib Nasrallah	34.00
Church in Kenneh	13.28
Church and school buildings, Mansourah	700.00
Miscellaneous Specials	27.05
Balance	2,118.42
Total	$14,653,08

You will observe in this financial report, that there are only three or four items beyond the ordinary work. One is the donation of $700.00 to Mansourah. We were glad to be able to help the workers of that place to clear off the debt on their new and much needed buildings. Debts, interest, and mortgages are depressing influences under any circumstances, and, fastened on mission property, are like an eating cancer. Another item is the appropriation of $400 for a new building at Bhera, in the interest of the medical work carried on in that place by Dr. S. E Johnson, in connection with that established at Jhelum a year ago. $100 has also been given toward furnishing the new building in connection with the Girl's Boarding school at Sialkot, India. This building contains a chapel and four class rooms. Before the erection of this building, the dormitory rooms had to be cleared every day for school and recitation purposes. With the enlarged quarters of this institution, a greater number of pupils can be accommodated, which of course means increased expenses, and we ask for this school an increased interest and liberality.

We are sorry that we were not able to send out, last year, all the missionaries that were asked for, and now feel a great mistake was made in not complying with the request, as several of the old workers must come home this year for much needed rest, leaving those in the field to be overtasked by having to do double or treble duty. Our action, however, was governed by the advice of the Foreign Board, "That it would be unwise at that time to send out further reinforcements."

Thus we were compelled to shut our ears and steel our hearts against the cry of the needy. Again the cry comes up. You will recognize it all through the subjoined reports, which we have secured both from Egypt and India concerning the work done by our missionary women.

One says: "The work grows, grows, grows. Hundreds of homes are open to us; teachers are asked for on every side, but we have none to give them:" A letter contains the following: "We need a greater number of unmarried lady foreign missionaries, as few native women are qualified to do good work. Again unmarried native women cannot be employed to go out through the villages by themselves. Such a thing would excite gossip, produce scandal, and cause greater evil than all the good they could do. Especially is this the case in India, where the smallest girls cannot go out to day school without proper protection.

The custom of virtue among oriental people must be respected, if our missionaries are to gain access either to their hearts or homes."

The great question, which we present to this Convention at this hour, is, Who of our young women is ready and willing to carry the gospel to our heathen sisters of Egypt and India, where they are taught that women are only cattle, and that they have no soul unless married, knowing not that the dear Lord came to save them, and redeem them from the miseries of this life, as well as the life to come?

We send this question into every United Presbyterian home where there are daughters. Every year there need to be new recruits to the ranks of the workers. Our missionaries are not exempt from the infirmities of age, neither do they possess a greater amount of strength or power of endurance than our women at home. The ranks need to be constantly reinforced, and there should be some in training to take the places of those who are worn out and unfit for duty. Who are ready to be enrolled?

We submit the following reports received from the women workers in Egypt and India, which will show, better than any words of ours can do, the progress of the work and the need of the fields.

EGYPT.

SCHOOL WORK.

As many of the missionary societies have shown special interest in the two training schools for girls located at Assiout and Cairo, Egypt, and have sent contributions toward their support, we are glad to have secured brief reports of each.

ASSIOUT.—Pressly Memorial Institute reports enrollment, 106; boarders, 85; day scholars, 21; paying pupils, 71; free pupils, 35.

The enrollment of 1890 shows an increase of ten over that of the past year. Of the thirty-five pupils mentioned as being free, some are supported by home societies, others by missionaries on the field, but the girls pay nothing for tuition or boarding. Payment is insisted on as far as possible, both from principle and in order to lessen the expenses of the school, but in many cases the parents are unable to do more than clothe their children, and the school takes upon itself the other expenses, with the hope of winning, and training their young hearts for the Lord. Most of our new girls come to us through the influence of Rev. J. K. Giffen and his wife, who, in their visits from village to village, stir up the people to attend to the education of the women and girls. Knowing the advantages of careful christian training, we always feel it a trial when economy forces us to refuse admission to those who are anxious to enter school, but unable to support themselves.

CAIRO.—The boarding and day school in this city has been under the care of Miss A. A. Brown during the past year. She writes:

"So far as we are able to judge, this school is in good condition. The boarding department opened the first month of the year with thirty members, including two teachers. Among the pupils we have had Mohammedans, Syrians, Copts, Abyssinians, freed slaves and native Protestants. Eight of the girls have been pupil teachers. Four of them have given their afternoons to teaching women in their homes; the others have assisted in the day school. During the year two pupils have united with the church, two left to be married, and two have become teachers. Certificates were given to three Syrian girls at the close of the year. One of these girls is now teaching in a mission school. In connection with the ordinary school work the girls, in the boarding department, are taught to cook and are required to perform other work that will fit them to be good house-keepers and good home-keepers in the future.

"Two prayer-meetings a week are kept up. Before Miss Thompson's return to America they were in her care; since then Miss Smith has had them in charge. On Sabbath, beside attending the regular church services, the girls spend an hour in the evening in Bible study, memorizing psalms, chapters of the Bible, and the Catechisms. A review or examination of these lessons at the close of the term showed that they were well remembered, and it is hoped that this seed will in the Lord's own time bring forth fruit to his glory.

"In the day school, on account of the irregular attendance of the pupils, the advancement has been less marked. There has been improvement in this respect during the past two months, consequently a greater interest in daily tasks has been manifested. The Coptic girls study the Bible as usual, but no perceptible impression seems to be made upon them; yet what wonder when some of our European pupils do all they can to be released from studying the Bible at all!"

We have received also some report of day schools carried on in the different districts of Cairo and other places which we feel should have some mention, as they are in the care of missionaries supported by your Board.

Haret Es Sakkaen school is under the care of Miss Smith. This school had an enrollment last year of 286 pupils, with an average monthly attendance of 142, more than half of whom were Mohammedans. One of the pupils made a profession of her faith in Christ and has given good evidence that she is indeed one of "his little ones." The teacher in charge says, "The year 1890 has been one of many trials and discouragements. We have had much sickness and considerable persecution to endure, but through it all, we can see the hand of a loving Heavenly Father, who will make even these trials to be for our good and the good of his cause."

Boulak day school, which is also in a suburb of Cairo, for girls, was opened in the year 1884, and is under the care of Miss Harriet Conner, who writes: "Our total enrollment for 1890 was 329; average attendance, 103. While we have to deplore the great irregularity of the majority of our pupils, especially the Mohammedan girls, who know so little of the value of an education that they would rather receive instruction only in sewing and fancy work, yet on the other hand we have some who have been faithful in their attendance from the beginning of the school. We hear frequently, too, of our Mohammedan children talking with their friends at home about their Bible lessons, and sometimes complaints have been made that the children are learning too much of our christian religion. Seven of our oldest and best Mohammedan giris were taken out of school during the year to be married. These girls asked to have Bible teachers continue giving them lessons in their own homes. This request was most gratifying to the workers, and it is our earnest prayer that the seed thus sown may bring forth an abundant harvest to the glory of God."

MANSOURAH.—This girls' school is in charge of Miss Matilda Strang. Her report says:

"It is gratifying to find, in comparing statistics, that we have made some advancement during the past year despite the fact that we have been moved *three* times, being badly housed each time. Some one has said, three moves are as bad as a fire. This year we have had thirty-two Muslims against twenty-four of last year, and forty-eight Copts and fewer charity pupils. The contributions of our little prayer-meetings were spent on material, which the girls made into dresses for needy ones in the school. We have recently held the dedication services of our new church and school buildings. On the new year we hope to open school with a brighter sky and *purer air*."

ZENANA WORK.

ASSIOUT.—Miss M. J. McKown, our veteran single lady missionary located there, writes as follows of her own work:

"I desire first to acknowledge my gratitude to God for permitting me to spend another year in regular work. During the five years previous I was often absent from my station, trying to save my sight, and was most kindly aided in my efforts by the other mission-

aries, but blindness has come upon me. However, by the aid of a servant to lead me or guide my donkey, I am able to do zenana work. I have visited from four to seven houses per day, spending, usually, an hour with each family. My visits may be classed under three heads: First, strictly missionary, when by conversation, quoting passages of scripture, and by prayer, I try to teach the way of salvation; Second, visits of inspection, in order to examine the work done by the native zenana teacher, who is under my supervision; Third, social visits, which include visits to the sick, the sorrowing and the rejoicing. Many of my former pupils are married, and some of them are happy and free in their christian homes, and a visit to them serves as a recreation; but others are in large Coptic families, where they meet with little sympathy, and often with much opposition, and they need to be encouraged and strengthened. Two of my former pupils are blind. One is a Coptic girl about eighteen years of age; she had learned to read a very little while in school. I hope her affliction may be the means used by God for her salvation. The other is a widow, forty-five years of age. Twenty years ago she learned to read, and soon afterwards united with the church. She was sorely persecuted by her husband on account of her religion, being driven from home and separated from her children. But she was sustained and comforted by reading God's word. Four years ago she lost her sight. This loss was attended by other distresses, and her heart began to grow faint, but now, she can with her fingers read the sweet and precious promises of Him whom she loves.

"During the year I have met with many encouragements, but at times I have been startled and saddened by revelations of indifference, ignorance and cruelty where I had hoped for better things.

"Do you ask what you can do to help us? Give us more money for the work. Give us physicians for the body and the soul. Give us hospitals for those who have no care when they are sick and wounded, but above all, pray for God's blessing upon us, and upon those among whom we labor."

Miss McKown, in another communication, writes as follows:

"In answer to your request for a letter concerning our work here, I shall be glad to say anything I can that will help you to plead for the women of Egypt.

"Assiout contains, at the lowest estimate, 30,000 inhabitants. Considering its size, it is much better supplied with workers than any of the other central stations; but for it we have only three native zenana teachers. They have about seventy pupils, who are learning to read. Each pupil is expected to receive two lessons per week, making nine lessons a day, to be taught by each teacher, five days a week. Think how hard it must be for those poor women, whose minds have not been trained to study, to learn to read with only two lessons a week, and losing half of those from interruptions, sickness, family cares, etc. These poor women need to be constantly encouraged to persevere in their efforts to learn. While the teachers are faithful, yet they require supervision. Misses Hogg, Kyle, and myself have this work in our special charge. We visit the pupils as often as we can, and meet the teachers once a month, and receive detailed reports from them, which are recorded. What I do now I do for the women, but on account of my blindness I am not able to do more than half duty.

"Miss Hogg and Miss Kyle have the Pressly Memorial Institute, or Training School for girls under their care, in which there are now eighty-five boarders, besides day pupils. They also have the Khayatt school in town, and our Home Missionary school in the southern part of the town. Miss Hogg has two villages under her care. Miss Kyle has a weekly prayer-meeting and frequently has to take the Congregational Women's prayer-meeting, as the church is now without a pastor. We must visit our old pupils, the sick, the mourners, and those who are rejoicing.

"Mrs. Alexander and Mrs. J. K. Giffen visit as much as they can and help much in the Missionary Society and zenana work, but they each have their family cares. Mrs. Alexander has five children; Mrs. Giffen two, but the latter makes a home for Mr. and Miss Hogg, Miss Kyle and myself. Mrs. Kruidenier is busy yet, learning Arabic, but the beginning of house-keeping in a foreign land, the care of her little one and her husband, who has been ill much of the

time, has not been very conducive to study. She does, however, what she can, by way of example, in sitting through the long service on Sabbath and attending the weekly meetings, the exercises of which are all in Arabic.

"But some one may say, 'The married ladies have servants; why can they not do more zenana work?' They do have servants, but who are they? Usually Mohammedan men or boys. If a lady has a female servant, she is very likely both untruthful and superstitious. The lady cannot take her little children with her in zenana visiting, and it is very, hard to leave them at home under the influence of such servants. At home the christian mother can send her little ones of six, seven, and eight years of age to school. There is no school here for the missionary children. At home there is dear grandma, or auntie, to leave baby with. These helpers in the family circle are all left in the home land. If the missionary mother keeps her children with her she must teach them herself. Missionary children do not generally learn faster than children at home; their lessons must be varied and they require as much time here as there.

"If a mother sends her little ones home, and is separated from them for a few years, when she meets them, she is a stranger to them. I know of what I write. For more than thirty years I have lived with mission families, and I have seen the evil influences wrought upon children left alone with native servants. I have also seen the mother's face grow pale and her lips pressed and silent as she hugged her little ones to her heart, knowing that in an hour the ship would bear them far away from her. I have also seen the wondering looks on the faces of those small children as they met their mother after years of separation. I know the promises of a hundred fold, even in this world, and that the promise has been made sure, but what of the trial and sorrow to the mother's heart?

"But why do I write you all this about Assiout? It is the same in all lands where there are missionaries. I have tried to show you something of what we are doing here, and how little it is. We need more helpers for the zenana work, and who should they be, married or unmarried ladies? I leave you to judge. As I have already said, Assiout is better supplied in proportion than any of the cities or mission districts, but what shall be done for the villages and other large towns lying between the Mediterranean and Assouan, a distance of from six to eight hundred miles?

"Mrs. J. K. Giffen spent a large part of last year with her husband, on the Nile, but she visited very few places more than once. Much of the time she had no servant, but leaving her little ones with the Mohammedan boat-men she went forth to the women.

"I do not know that I have been very clear in my writing, but the impression I wish to make is, that we need more helpers, and that they should be unmarried ladies. Our work grows, grows, grows. The laborers are too few. By whom shall these women hear the gospel which has made you what you are?"

Miss Kyle writes as follows:

"The number of women taking lessons has largely increased during the year; also there is a better attendance upon church services and prayer-meetings, which is largely due to the access which the teachers have to so many homes, and intercourse with the families. Early in the autumn we employed a blind girl, who had been educated in the girls' school, as the number taking lessons were too many for the teachers already employed. We are glad to say she has proved a most efficient helper, and explains the scriptures well. The present corps of teachers is three, and each one of them is kept very busy."

CAIRO.—In the districts of Boulak and Kulalay, five Bible workers have been employed during the year 1890, giving instruction in the harems to 196 women. Of the regular pupils 19 were Mohammedan, 4 Roman Catholic Syrians, and 166 Coptic women. Although we know certainly of but one, a Coptic woman, who has professed herself a follower of Jesus, still we feel the seed is taking root in the hearts and homes of very many more. Two weekly prayer-meetings have been held, one at Boulak, the other at Kulalay. The missionary society has forty-one members. Though most of them are in extremely moderate circumstances, their contributions have

amounted to 722 piasters, or about $36.15. Our society was early called to mourn the death of Mrs. Laura Nichol, who had become one of its members. We rejoice to know that our loss is her eternal gain, and feel confident that she has joined the higher company gone before to the heavenly home.

Sabbath services have been better attended than in former years. Many of the women regularly attending both the morning service, and the Sabbath school, and walking long distances to do so.

MANSOURAH.—In writing of the zenana work, Miss Strang says:

"Mansourah has had a zenana teacher only a year and a half, hence the regular number of pupils is small. Of the twenty-two enrolled, nine are Copts, three Muslims, three Roman Catholics, the remainder Protestants. More than half were beginners, the others could read the Bible a little. Our best reader last summer suddenly lost her sight, which plunged her into great grief. The Bible woman goes to her house daily, to read to her from the word of God, in which she takes great delight.

"Two villages have been visited. So far no perceptible impression has been made, except in the case of a poor Coptic woman, who always gives us a warm greeting. She seems to have great love for the scriptures, and is well spoken of by her Muslim neighbor.

"We have been twice to another village further away, and were delighted with our reception by a prominent sheikh and his harem. We found there some degree of civilization. The lanes are wide, the houses high and roomy, with an absence of bad air, and the women are more intelligent and open to instruction.

"Our Protestant pupils regularly attend the weekly prayer-meeting for women. Death has been busy in our little congregation this year, and as a result there is more thoughtfulness and sympathy apparent among the people."

Mrs Finney further says:

"In addition to the work done by the Bible women, Miss Strang herself does a great deal of house visiting, particularly in the homes of her pupils. My own visiting has been mostly confined to the homes of our own people. In Mit Ghamr, the wife of the evangelist, a former pupil in Miss Smith's school, is doing a good work. She keeps her own house without a servant, takes care of two little children, one of whom is a baby four months old, teaches a school of twenty girls in her own house, teaches all the women who will come to her, and besides all this, she does some house visiting, reading to and teaching the women. She is a very faithful, conscientious worker, but the work is too much for her and we hope very soon to procure a regular Bible woman for this needy and encouraging field. The wife of the evangelist at Mahallah also teaches a little school for girls, but does no house visiting."

HARET ES SAKKEEN.—The zenana work in this district has suffered on account of the indisposition of the superintendent, Miss Smith, who was unable to follow up the work of the Bible women with her own house visiting. She writes:

"There has been much to discourage, for persecution prevailed to such an extent that the teachers were almost driven from their work. Insults greeted them everywhere, so that they begged to be allowed to leave off house visiting for a few months, but after making it a subject of earnest prayer, they were willing to bear it all for 'His sake,' 'the love of Christ constraining them,' though often it was sowing with tears.

"Several villages out from Cairo have been visited for the purpose of teaching the women. One of them, a new village of Soudanee, was visited several times, and the scriptures were read to people in the streets, and an entrance gained to five or six houses. The people of this village are well to do Mohammedans, and they are pleading for a teacher for a girl's school, even promising to pay the salary, but we could find no one to send them.

"We are in very great need of teachers as well as foreign lady missionaries for this important work. Two of our zenana workers are soon to be married and have already left the work. They have been earnest and faithful and will be much missed."

ALEXANDRIA.—Mrs. C. A. Ewing writes:

"The year began with our usual three Bible women. One withdrew at the end of six months, leaving us with only the two older ones. Both of these have continued faithful, and we are able to report an increase of pupils during the year. The enrollment has been 75, representing Moslems, Copts, Jews, Greeks, Roman Catholics, Maronites, and Protestants. With so small a number of teachers, we could only manage the work by giving the more advanced pupils fewer lessons, but this was not approved of by the women, as when they have once begun to learn, they do not desire to give up a single lesson. There are a number of women who have been learning for many years, yet if the Bible women do not visit them as often as when they were only beginners, they speedily inquire the cause, and seem to feel themselves defrauded if they are passed by.

"Early in November work was commenced in the Atlarine, a quarter of the city not previously visited by the Bible women. One of our church members with his family lives in this quarter, and it was through his earnest entreaties, that work was extended in that direction. We now have five regular pupils there who are visiting one day in the week."

We regret that no report was sent us of Miss Frazier's school carried on in this old city.

LUXOR AND ASSOUAN.—Mrs. A. S. Murch writes:

"The pastor holds two prayer-meetings a week for the women, both of which are well attended, and there seems to be a good degree of interest manifested in them. Those who attend regularly are committing the Shorter Catechism and are getting on very well with the questions. Quite a number have united with the church during the year. There is a blind boy who is employed to teach the women; he has eleven pupils. In Assouan the women, who have united with the church, have all learned to read. At Edfoo 24 women have learned to read. During the summer a blind evangelist was there, but the women were not permitted to attend as there was no suitable place for them, but he went from house to house and talked and prayed with them. The work seems very encouraging."

We do not know who prepared the following little report that came with the others from Egypt:

"In Dronka there is no special accommodation for women in the place of meeting, as the town has only been open as a mission station for a year, but a few women gather on the roof of an adjoining house, or slip into a dark corner at the evening meetings to hear the preaching. Meetings are held by a Soudanese preacher, with the women of two families. I have been visiting this village on Sabbaths for more than a year, and informal meetings have been held in six houses, which I have visited in rotation. Women were met with who were ignorant of the fact that God had a Son who had died for them. Others have attended the Coptic church, and thus have a kind of foundation on which to build their religious ideas. Some are coarse and low, seeming little higher than the cattle to which they constantly compare themselves."

INDIA.

SIALKOT.

SCHOOL WORK.—Miss E. M. McCahon makes report as follows:

"The aim of the Girls' Boarding school is to give our christian girls such an education as will fit them for work, amongst the village people more particularly. We try to avoid all that will make them dissatisfied with village life, or that will separate them from their own families and neighbors. Most of the schools for christian girls in the Punjab, teach English, and have them wear a different dress from the natives who are non-christians, and with very few exceptions they employ servants to cook, and do the work of the domestic department.

"We try to teach our girls to keep their own habits and customs, except those that are sinful, and hope in this way to keep them more in touch with the people around them. We have no table, spoons, knives or forks. The girls sit on mats to eat, study and sew. They eat with their fingers, and have strictly native food. It is necessary to have a better style of house than they are used

to at home, as the mud huts require constant repairing and are in the end more expensive, and cause more worry.

"The white ants are such destructive pests that no one person could do the work of looking after the clothes, bedding etc., of so many children, did we not have some protection in the way of brick walls, floors, etc. Then again mud floors, where there are so many to tramp over them, get so dusty and broken that they are not practicable. Where there is a family to a room, and a woman to look after each room or house, they can be kept in very good order, but in a school it is different with only one person to look after everything. I often fear however that our comfortable building will spoil our girls to some extent for living in the ordinary native house. Whenever they go out I have to go with them.

"There are at present fifty-five boarders and three day scholars. One of our former pupils, who had to give up study on account of weak eyes, is acting as matron, and she does very well. The only draw back is that, being unmarried, she cannot take the girls outside the school yard.

"Another of the former pupils is a teacher. She is married and lives in a village near by. Besides these two, some five or six others are teaching in different places in our own, or neighboring missions. Two are studying medicine and nursing under Dr. Maria White's instruction; and quite a number are married and living in the villages where their husbands are working.

"I heard a little incident the other day in regard to the way one of them trains her children. She heard her boy using some vile language, called by the Punjabees 'giving gate.' She called him into her room and whipped him, and then made him draw a line on the ground with his nose, equivalent with the natives to a very solemn promise never to do the like again. I wondered how some of the 'Young Americans' would enjoy being made to lick the dust for a similar offense. The punishment seemed to have been very effectual, for the next day a playmate used the same language to him, and he told his mother by hints and signs what the boy had said; he would not even mention the words in reporting the matter to his mother.

"The girls seem happy, and their health is very good. Very seldom do we have anything serious enough to call the doctor. I think this largely due to the plain, wholesome food and regular habits. I try to give them variety and have it well cooked, lacking in the excessive quantities of grease, spices, etc, which are so characteristic of native cooking. Their work affords them a good deal of exercise, and they have a large court, enclosed on three sides by the buildings, and on the fourth by a wall, in which they can run about and play during play hours. Three times a week they walk to church and back, a mile distant, and occasionally they go out for a walk after the evening work is done. I would very much like to take them out oftener, but want of leisure time prevents.

"The studies include reading, writing, arithmetic, geography, grammar, history, the Shorter Catechism and the Bible. They learn to read in three characters, the Persian and Roman, in both of which the Urdu or Hindustani language is written, and the Gurmukhi, the language of the Sikhs, which is the nearest approach to the Punjabi colloquial of any of the written languages. They write both the Persian and Roman characters, but no English is taught.

"We do not aim at a very high education, and in this we differ from many of the other schools. So far as our experience goes, no practical use is made of a high education, and pupils thus taught seem to think it done solely for the name of the thing. What we call at home a good common education, is our aim, but if they get on far enough to read well and intelligently, we feel very well contented, provided they make use of it after they leave school.

"All but four of the boarders are baptized members of the church. These four are orphans. Twelve of the baptized are members of the church by profession of faith.

"A few years ago nearly all the older girls left school, and were married. Those who came in since are small and not many of them have yet made a profession of faith. I do not urge them to do so as I like to see some evidence of faith by a change in conduct before they take their positions as members of Christ's church.

"The cost of maintaining this school

is about $1400 a year; a single annual scholarship is $25. I have now a list of the names of the pupils of this school and can assign them to those who wish names for their scholarships."

ZENANA WORK.

Miss Cynthia E. Wilson, writing for the women of India, contributes the following concerning zenana work in some of its beginnings, after workings and present state:

WHAT IT IS NOT.—After a five weeks' tour in India during the cool season, a certain minister from Bristol, thinking he knew sufficiently to inform the public on mission work, said, "What was the work of the zenana mission? The word zenana meant bazaar. The bazaar in India was a dirty street, with filthy hovels no bigger than a cab on either side. That was a zenana, and that was the seat of the mission work." No wonder he thought "the evangelization of India a hopeless task," and "India a horrible country in which he would not live for £50,000 a year."

WHAT IT IS.—Not willing that any of our beloved church should remain as ignorant of our zenana work as the above named minister, some of us who have had ten, fifteen and thirty-five years acquaintance with it, submit to your perusal a brief report of what it is as it came under our observation.

Zenana work means work among women and girls of any class, and hence all the work carried on by us mission ladies, may with propriety be called zenana work. But our work is generally understood to consist of three divisions:

I. Educational, carried on by means of schools.

II. Medical, carried on by means of hospitals and dispensaries, and

III. Zenana work, subdivided into 1. city work, (2) village work. (a) among Christians, (b) among non-Christians.

CITY WORK.—All our organized zenana city work has been among the heathen, because very few of our Christians live in the cities, and these are workers, or belong to workers' families. Church and Sabbath-school is deemed sufficient for their instruction. All of our missionary centers have had more or less zenana work done in them, fluctuating according to the number and strength of our workers. At present no one of our ladies is able to give much of her time to this work, on account of more pressing calls on her time. Several native sisters are devoting all their time to it; (viz:) Mrs. James in Jhelum, Mary Anna in Sialkot, Debadi in Gurdaspur, etc.

VILLAGE WORK.—The village zenana work has been more productive of results, and hence we devote most of our time to that. The reason why it has been more encouraging may be attributed to the simple, unprejudiced state of the village people, as compared with the city people; and because they see less of the inconsistencies and vices of the Europeans, whom the natives all regard as specimens of Christianity.

Our work in the villages is done during the summer by driving from home, to those within a radius of six and seven miles; and in the cold season by taking our tent and camping in centers from five to eight miles apart, usually where there are a number of Christians.

Our primary object is to instruct the native Christian women and girls in religious truth, by reading and explaining the Word of God to them, and in teaching them psalms, scripture verses and the Catechism.

Our secondary object is, to meet with and give the message of salvation to as many heathen as we can reach. Both of these objects are accomplished by going to their homes, or having them come to see us in our house or tent. Very few days pass in which we do not reach numbers of both Christian and non-Christian women. Even when sitting in a sweeper's village, we have women of the best families in the village come to see and listen to us while we are teaching the Christians. After they get a little acquainted they seldom refuse to let us visit them in their homes, or come to see us in our tent. They often disarm the suspicion of their male friends by telling them they go to us for medicine, or have called us to treat them. But more frequently the husbands and brothers listen quietly and attentively to the singing and reading also, and offer no objection to it. Several of the Christian catechists in these centers, besides conducting the Sabbath services and prayer-meetings, give religious instruction to the Christian men. women and children collectively. In some few places their

wives have sufficient knowledge to be intrusted with this work of teaching the women and girls, but constant supervision is required to get it done properly.

SIALKOT.—Miss Elizabeth Gordon will now give you some of her experience in opening up the zenana work in Sialkot.

"Zenana in Persian means women's apartments, but in Punjabi it means a woman, and in this latter sense we shall speak of it. I can only speak of our experience in the city and district of Sialkot. My first attempt to talk to women of this country, with a view to their evangelization, was about the year 1856, on the public road in front of the first mission house in Sialkot. I was out for a walk, and meeting women going to and from market, I thought as I could speak some in the language of the country (Urdu), it was my duty to try to talk to the women; and I did speak to two women just passing me. They stared at each other, and said, 'Who knows what she is saying in English?' This was a down-setting to me, and being much discouraged I related the matter to Geo. W. Scott, (afterwards a native minister) and he informed me that I would need to study Hindee in order to be able to talk with the women. Accordingly I studied Hindee, and afterwards Gurmukhi, but all was English to the women; no 'book language' could be understood by them.

"In or about the year 1869, after Miss Calhoun, our first recruit of lady missionaries, came out, and our first school in the city had been opened for heathen girls, I took two girls from our Orphanage, and going into the city walked about some of the streets nearest the school until some one would ask us to sit down and read. One day an old lady standing in a door beckoned to us to come in, but as she had on a rather clean white muslin chudder (veil) I hesitated about going in, (as clean clothes for a woman in this country are no mark of virtue) but on being told that she was of the 'Surkar' (that is in some way connected with the government) we went in and read a portion of the gospel of John to her. She treated us with respect and listened attentively, and appeared to understand our reading, saying, 'These words are good, but people do not choose the good and true, they prefer that which is evil.' She was one of the widows of the great king of the Punjab, Runjit Singh. She enquired very familiarly for Dhuleep Singh, saying, 'Have you been in London? Did you see Dhuleep?' We felt somewhat encouraged by her appreciating our motives to do good. At the same time many of the villages within a mile or two around us were being visited, and a small portion of the Bible read, in the belief that the Word of God is the means of converting the soul."

This work was begun by Mrs. J. W. Gordon, who came out in 1865 and learned very quickly to speak in Urdu, and then studied the Gurmukhi in order (as she said) to be able to speak to the poor, ignorant women in the villages. But in fact, most of their language had to be learned orally while talking with them. In those days it was difficult to get Mohammedan women to listen to anything that even hinted at the Sonship or Fatherhood of God; for when the women would listen, either from interest or from curiosity, the men would shyly beckon to them to leave, and they would suddenly disappear. At other times the men would come boldly before us and oppose us, and even flatly contradict us and say that what we were saying was from the devil.

Not long before our first school was opened in the city, the English Government had opened schools all over the Punjab, both in cities and villages, for girls. In these schools the Bible was not read or taught, yet I think they helped us in this way, that the women lost their fear of us, and we were glad to find sometimes a woman who could read and who could understand us. In later years we have had several girls' schools in the city, which have been the means of opening the way to zenanas and becoming acquainted with them. In one instance the quiet Christian life of a woman living among a very bigoted class of Mohammedans has been the means of opening their doors to the reading of the Bible.

Our mission girls' schools have not been kept up very regularly in Sialkot city, for want of some one to take charge of them; consequently we have very few zenanas who can read. I have had most of the time but one helper in zenana work She has taught some to read, but after learning to read, some refuse to

read the New Testament; and it seems like a waste of time to sit for hours in one house to teach one or two to read, when there are hundreds who have not heard the gospel, who will gladly listen to it when read to them. Hundreds are now hearing it in this way from the zenana worker, Mary Anna."

JHELUM.—Miss Anderson says:

"In January '83 I came to work in Jhelum. At that time there was not one house open to christian instruction. We had a school for girls, and for a time I gave my attention to this, until I could become a little acquainted with the people, and they with me. My first visits were to the homes of our girls. This opened up the way to others, and by the end of June I had twenty-seven nice zenanas. Many of the women were learning to read for themselves. A note from the native doctor amused me very much at that time; it was addressed to Mr. Scott, and read, 'Will you kindly send the new lady missionary to my house to teach my wife to read. I would send her to the mission school, but this *dam* Purdah system will not allow it.' I suppose he thought it would be better English if he would put in a swear word, even though he did not know how to spell it. I found his wife a very interesting pupil.

"My work increased so much that by the next year, I had to employ a Bible woman, and six months later I engaged another, and we soon had between three and four hundred houses on our visiting list. I might say the whole city was open to christian teaching. In all the years I have worked in Jhelum, only once have I been forbidden entrance to the home. This was at the house of a bigoted Mohammedan. We had been visiting the house for some time, but had never seen the man of the house. One morning while we were reading to a group of women, the husband of the woman in whose room we were seated, appeared, and after listening for a few moments, said, 'Leave my house at once, as I do not want to have my wife hear that book.' I tried to talk with him, but no use, he made the women all go away, and we were obliged to go. Not willing to give up too easy, I went out into the street in front of the house and began to read again, and soon had a group of women about me, many of them the same as had been in the house. It was not long until the same man came and drove the women off from there, and there was nothing left for me to do but go away. I told him it was written in our book for us to shake off the dust of our feet as a witness against those who would not hear this word, and that he would have to answer to God for not allowing the women to listen to us.

"Although we have not had anyone to openly confess Christ from our zenanas, yet I feel that there are some that we have taught, who truly believe, and that our work has not all been in vain. I place zenana work in India at the top of woman's work. I think that it is second to none; and as we are able to reach and teach the women in the city and village, so will our work advance. A people or nation will not rise much higher than the condition of their women. Many of India's mothers do not know how to give a simple dose of medicine to a sick child. Just this morning, a native gentleman, whose only son is very ill, came to me with a sad face saying, he could not get his wife to care for the sick child as the doctor had ordered. 'You must teach our women, they are so ignorant,' he added. There is scarcely a lane or alley in Jhelum that I have not entered with my Bible, and, with the exception given above, everywhere I have been gladly welcomed. A wide door is open to us. Dare we neglect to enter, and bring light and joy to the homes that are so dark?"

After Miss Given was stationed at Jhelum, and as soon as she got the language, she relieved Miss Anderson of the school work, and during Miss Anderson's furlough she kept up the zenana work also. She was transferred to Sialkot last January, and Miss Gordon to Jhelum. And now that dear Miss Anderson must lay down the work she dearly loves, and has so efficiently carried on, she will leave it in the hands of Miss Gordon and Dr. Johnson, two experienced persons, who will ably sustain it, if not oppressed with too many other duties. Another lady missionary is needed there for the zenana work.

GUJRANWALA.—Gujranwala City and village zenana work was opened by Miss Calhoun, the former in 1870, the latter about five years later. The city work

was opened in connection with her girl's schools, in the homes of which she received a hearty welcome. Some of these were connected with the best families in the city, and as soon as I was able to relieve her of some of the school duties in 1876, she began to devote most of her time to this house to house visiting. Not only the friends of the pupils became interested in her and the gospel message she carried to them, but many of their neighbors, seeing her pass, called to her from their windows, or roofs, to come to them. Soon the whole city was practically open to her. Many of them retired Surdar's famlies, and being unable to enter every open door, she employed Miss Mookerjee—one well fitted for the work—to devote all her time to this work, chiefly among the Hindoo women. During this time the work was in a better and more flourishing condition than ever since, and most of the women of the city must have heard the message of salvation,—some of them many times.

In the meantime, in a sweeper's village just outside of the city, and in a few villages beyond, there began to be many inquirers. Believing that all souls are alike precious in God's sight, she recognized the claims of this despised people, who were more ready to hear and obey the gospel than the high caste people; and spent a great deal of her time teaching them, though it brought her into disrespect with many of the bigoted caste people, and caused some of them to close their doors against her. Some expostulated with her in this way, "You will defile us by coming to us from them. If you *must* go there, come to us first in the day." Others were more sisterly, and said, "Let her come on, she is like our Brahmins, she cannot be made unclean."

When Miss Calhoun went home on furlough her zenanas were made over to Miss McCullough's care, who had two assistants part of the time, and the work was well kept up in the city until Miss Mookerjee had to go into the schools, and the native Christians increasing in the villages, Miss McCullough had to give almost all her time to them. In her present absence Mrs. Murray and some other native helpers are doing what they can to keep it up, and Miss Josie White has helped them in the summer when she could not work in her own district. Miss McGarey is now ready to commence work in Gujranwala, and we hope Miss McCullough may be able to return in the fall and resume her work there.

WEST GUJRANWALA.—A mission house is being erected at Hafizabad, near the center of the West Gujranwala mission district, which when completed will be greatly helpful to Brother Martins' and Miss White for carrying on their work. It being all district work it could not heretofore be done only in the cold season. There are many native Christians to be taught, but the heathen also hear well. Miss White is in very great need of a co-worker to itinerate and work with her in her village zenana work, and help organize city work when they get settled in their new home. Our Lord sent out His disciples "two and two," and that is the true missionary plan. In Sialkot, Miss McCahon labored for a time in the city schools, until called to take charge of the boarding school; and has also worked some with Miss Gordon in the village work, and since the last Annual Meeting, she and Miss Given have the school and zenana work in common, and they hope to be joined in another year by Miss Martin. Dr. White personally, and by means of her hospital and dispensary, has done much zenana work in the city and surrounding villages, and at Pasrur. She ought to have a zenana lady missionary associated with her to enable her to fully occupy and instruct the houses opened.

GURDASPUR:—Dr. Sophie Johnson says: Miss Euphie Gordon and I worked eight years in Gurdaspur. We began work in January 1877, with the Bible and medicine. We visited near villages first and then the city; and in '81 opened a hospital. We carried on both zenana and medical work hand in hand; just as we are doing now. From this work we had four baptisms, three remained firm, and one apostatized. Two of the four are dead; and one is still living in Gurdaspur. We did from three to four months of district work every year, and worked the rest of the time in the city and near villages. Before we came Mrs. Clement and Lucy did some work in a quiet way and had good influence. And Mrs. Caldwell helped us very much indeed. Two Bible women were at

work in the city when my sister and I came here, but one of them has been transferred with her husband to a village. We found the people made ready and willing to hear us when we came, their prejudices having mostly been removed by our predecessors, and the doors of the city and villages open and waiting for us. As our christians live in about 30 of the villages, and they and the heathen require our services more than the city, we have left the city work except its supervision to Dabadi chiefly.

ZAFARWAL.—Miss Campbell says:

"The work in Zafarwal District had been opened up among the women by Mrs. Martin, before I joined the mission six years ago, but the women had not received much instruction for want of regular teaching.

"The opening in the women's work was among the Megs. Perhaps you will remember that RamDei, Kanaya's wife, was among the first of the women to recieve baptism. Perhaps if I tell you a little about our last month's missionary meeting, it will help make plain how the work has opened up in our place. Our subject was, 'The Zafarwal Mission District.' We had no papers prepared, for that would only have confused our village women, but we all went prepared to talk. It did our hearts good to hear of the progress that had been made, since the gray-haired mothers were young women. RamDei, Buddhi, Methon and Raji can all well remember when they had never even heard the name of Christ. When they were told that in this district alone we have 900 Christians, a large number of whom are women, RamDei exclaimed, 'God's grace has done it all'. Another said, 'One by one they are coming to Christ, and one day all shall acknowledge Him.' In this district we have 85 villages containing Christians; and nearly all the baptized women are under instruction. It has been clearly demonstrated that even the low caste women can learn equally as well as the men. Our most hopeful places are where the women are even in advance of the men. Dr. Barr considers the women's work of the first importance, for he says, 'When we have the mothers we have the family.' Once a mother said, 'I am learning God's word so that I can teach it to my little daughter Bessie.' Rev. Nasarli said to us two weeks ago: 'I have come to the conclusion that our church will never amount to anything, so long as the women are neglected.' A step is gained when a native man begins to see the necessity there is for the instruction of the women. I will just add that in the 1000 villages under our care, I do not think there is one where the Bible truths would be refused admittance. The zenana work is so well opened up that it is difficult for two lady missionaries to look after so much.

MEDICAL WORK.

MEMORIAL HOSPITAL.—SIALKOT CITY.—The work has been carried on as usual, excepting Sabbath. There has been much to discourage. The attendance has greatly increased over last year. There have been treated at the dispensary above 7,074 new patients, and 8,426 old patients, making a total of 15,500. 810 major and minor operations have been performed. There have also been 121 indoor patients, but this branch has been greatly hindered by having to frequently close the hospital and refuse admittance.

The religious work among the indoor patients has been specially interesting; one who entered for an operation and who felt that her life was short, would call us frequently through the day, to read and pray with her. The operation not giving the relief hoped for, she returned to her friends that she might pass her last days with her husband. I visited her at her home daily, reading to and teaching her. On all these occasions many others were present, among whom was her husband, who sat silent, and as I thought sulky. One day I was unable to pay my usual visit, and on the following day the husband addressed me for the first time, when he begged me to come to his house daily. "Don't leave her for one day," he said. "I wish my wife to die a Christian, I was converted in the mission boys' school, under Dr. Martin, and though never baptized, I am a Christian and have been laboring to bring all my friends to Christ." The wife confessed Christ and died, I believe, a true Christian. It was beautiful to hear her talking to those about her, and begging them, too, to come to Christ. After her death an invitation was sent to me to sit with the mourners, stating that this had been her request, as she called me her best earthly friend. I went to the [illegible] and passed the time by [illegible]

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ing to lead the minds of the mourners to her Friend and Savior, and telling them of her joy and peace ever more.

The visits to the houses have been carried on regularly, I having made over a thousand visits in person. I have also had two Bible women working among the zenanas, one for the full year, who did very good work; the other worked three months, but proving incompetent, was dismissed. One hundred houses have been visited during the year by these women, but my best Bible woman being practically a widow, living with her father and mother, some Christian Baboos, two of our own mission and two of the Scotch mission, "feeling," as one of them expressed it to me, "a necessity of supporting the character of the hospital," endeavored to do so by slandering this Bible worker, which forced me to release her from work, to save her from further annoyance. I have now only one Bible woman in my employ, who works in the dispensary and hospital. The religious work has been most encouraging in every respect.

DISCOURAGEMENTS.—On the 15th of July, last, Zainab, the girl who had been baptized a short time before, was taken from the hospital by her friends at night, they having climbed the wall This caused so much excitement as to hinder the work for a time. In May, owing to personal sickness, the indoor department had to be closed for a month. In June, the hottest month of the year, my own apartments were thrown open, and I was obliged to vacate to allow of repairs to the chimney. But the most severe trials came in August, when the roofs, which had from the first given trouble by leaking, almost ceased to act as a protection, but allowed the rain to pass through, as if they had only been intended for a patent sieve or filter, and were doing their work in the most scientific manner. The chapel room was the only one in the two buildings that escaped the general deluge, and in it I was able to save the hospital property from damage, but suffered myself both in property and person. This caused the indoor department to be closed for two months, as all the rooms were too wet for use, and when again patients were admitted, it was with grave fears as to the result. Now for the third time in the year, both I and the indoor patients have been obliged to vacate the building, this time again for repairs, which I hope may be the last necessary to render the building habitable.

In November I opened a branch dispensary at Pasrur. This I visit and keep open two days in the week—Wednesdays and Thursdays. The attendance is unusually good for a new district, averaging eighty-five per day, on the days the dispensary is open. The women listen to the Bible teaching with great interest, and at times say to me, "You have been teaching the men here for years, why did no one ever come to us before?"

DONATIONS.—The donations during the year have been greater than usual, but the number of donations have been more than can be named conveniently here, and I will devote a page giving the amount and name of each, but would here assure all, of my sincere gratitude for their help. I would, however, specially mention the names of Major J. A. L. Montgomery, Deputy Commissioner, Sialkot; Mrs. J. R. Dunlap Smith, Sialkot; Mrs. J. W. Gardner, England; Mrs. and Miss Gordon, America, of our mission; the ladies of the Seventh Avenue U. P. Church, New York City; and Mrs. Marshall J. Kinney, Astoria, Oregon. I also wish to express my gratitude to Mr. Hennessey, Civil Engineer, and to Mr. Greenwood, Secretary Municipal District Board, for the interest and assistance they have given me throughout the year.

GENERAL TREASURY IN ACCOUNT WITH MARIA WHITE, M. D.

BALANCE SHEET.—1890.

	R.	A.	P.
By Medicine	2073	10	9
" Food for indoor patients	310	13	9
" Incidentals	411	9	9
" Furniture and repairs	392	..	3
" European and Native help	1088	8	...
" Servants	483	...	...
" Doctor's salary	1330	...	...
" Traveling for helper	35	...	...
Total	6124	10	...

BALANCE SHEET.—1890.

	R.	A.	P.
By Balance from last year	381	...	3
" Medicines	465	8	...
" Grants in Aid Men'ty Co	605	...	...
" Grants in Aid from Dis't Board	755	...	...
" Donations	618	8	...
" General Treasury of Mission	2937	9	9
" Scholarships from Dis't Board	252	...	...
" Scholarships from M'lp. Com	110	...	...
Total	6124	10	...

PASRUR BRANCH DISPENSARY.

This was opened on November 20, 1890, and has been kept open only two days of the week, except Christmas week, when it was not open at all. It therefore was open only ten days in 1890, and during those ten days the average was eighty-five patients per day.

Dispensary patients, (a) new patients 621, (b) old patients 329; total 950.

STATISTICS, MEMORIAL HOSPITAL.—SIALKOT CITY.

Out of door patients,	(a) New patients	7074
	(b) Old patients	8426
	Total	15500
Indoor patients		121
Major operations		35
Minor operations		775
Villages visited		10
Medical students full course		5
Nurses		1
European assistant		1

The annual cost of keeping up one bed is rupees 100. Rupees 100 equal $40.00.

MEDICAL WORK.—JHELUM.

I begin my report with recounting the mercies of the year. Arriving at Jhelum in April 1890, I was offered, by Mr. Scott, a mission building in the city, admirably suited for my work, and opened the dispensary there on the 1st of May. A beginning thus made, the work gradually opened up.

On the 18th of December, '90, our new church building at Bhera being completed, was dedicated, and we took this opportunity to open our *second* dispensary the same day, in the side rooms of the new church. This provision was made by Mr. Scott for our medical work there. Taking a general view of the work which has been in operation eight months—from May to end of December, '90, I have reason to be thankful.

Looking at it from a *missionary* point of view,—reaching souls: At our daily Bible readings in the dispensary, most of our patients have heard the loving gospel message; some for the first time, others repeatedly, and all under the most favorable circumstances, while their hearts were to some extent softened by the healing application to their sick bodies. We began with the Bible and were soon attacked by our enemies, who tried to keep our patients away from coming, but the storm was soon over, and most of those who had been kept away returned bringing others with them.

A Mohammedan gentleman of education and good social standing, to whose family I am visiting physician, when going out into the district, on government duty, wrote saying: "I am leaving my sick wife in your care, and I know a *christian* lady physician who cares for ignorant women will look after her." Another, on leaving his sick boy at home, said to his wife, "If the child gets worse, send for the Doctor Mem Sahib. She will do her best for him." Soon after the storm of persecution had blown over, a man brought a very sick child to the dispensary, but there being a strict order not to admit men, he was stopped at the door by the door-keeper, but so importunate was he, I had to let him come in. His great excuse for bringing the child himself, was this: "My wife is a strict Purdah woman and cannot come to your dispensary." Under ordinary circumstances I should have rejected such a reason, but one look at that father, crushed with sorrow as he plead for his *only boy*, disarmed me. I treated the child without much hope of recovery. The few powders given were rolled up in a prescription leaflet, which had on the top a Bible verse, Matt. 9:35. The man went away quietly, without a sign of gratitude, but a few days afterward he returned with his boy in his arms, very much improved. A bright smile lighting up his countenance, he handed me a rupee (forty cents) saying, "My son is well now and this is my thank-offering for his recovery. I read the words on the prescription paper, and I want to tell you that though I do not believe in your religion, I know your Jesus well, and I know he did many good works. I well know your dispensary is a mission dispensary,—a *religious institution*, but I have more faith in you, for I know you work, not for worldly gain, but for the good of those who have no help."

You will notice it was Matt. 9:35 which had inspired confidence in the heart of this bigoted Mohammedan, and although he did not believe in my religion, he was glad I had such religion and the dispensary was a *Christian* institution. His wife comes to our dispensary now, and has often brought other women with her.

From a *medical* point of view the work has been no less encouraging. Jhelum,

is a small town, some 15 000 inhabitants, and its villages are scattered far apart over very broken ground, yet as soon as the dispensary was opened and the fact known abroad that it was for the benefit of women and children, they came in crowds. During the eight months the dispensary was open, we treated 5,016 new patients, not including the private families in the city where I am visiting physician. Medicine was dispensed over 15,000 times, and many were the tokens of gratitude from recovered patients. A few minor operations were done with success, but no major operations undertaken for want of wards, although many applications were made by poor, suffering women, whom to have helped would have been a real work of charity, as most of them were women who had to work for their daily bread and were miserably poor. During the fever epidemic of last summer, the government granted our dispensary at my request, rupees two hundred ($80) for free distribution of quinine, and at the same time acknowledged our mission dispensary by a public letter of thanks for services rendered to the suffering women and children.

From a *financial* point of view, the work has been quite a success. In May when the dispensary was opened, our mission granted me rupees five hundred ($200) for the medical work. To this, with the blessing of God, has been added rupees one thousand five hundred and sixty-six, three times more than the amount allowed by the mission. Two-thirds of this money was raised in this country, the balance sent *unsolicited* by friends in England and America. Mr. Grier's generous gift of $140, rupees three hundred and seventy seven, has enabled me to provide two-thirds of the assistant's salary at Bhera. After paying all expenses connected with the furnishing of two dispensaries, paying helpers and carrying on the work for eight months, I shall have over five hundred rupees left when all the receipts for 1890 are in. So I am thankful to say, medical work at Jhelum last year has been self-supporting, and although the work has enlarged considerably now, I hope, with God's blessing, for as good results this year.

Before closing this report, I wish to thank our missionaries whose generous gifts enabled me to furnish Bhera dispensary; also Mr. Scott, by whose thoughtful provision I have to-day two good mission buildings for dispensaries. To the liberal supporters of Jhelum and Bhera dispensaries, I return grateful acknowledgment, but must not forget Miss Anderson, my fellow laborer, who rendered very able assistance during the six weeks last summer in looking after my dispensary when I was called away on duty to the hills. I am very thankful to her for this help.

In closing this report I thank God for the blessings of the past year and shall look forward with greater encouragement and hope to the future.

S. E JOHNSON, M. D.

SUMMARY OF ACCOUNTS FOR 1890.

RECEIPTS.

	R.	A.	P.
From Mission	500	...	...
" Sale of Medicine	103	7	6
" Fees	205	15	9
" District Board	200	...	...
" Donations	1057	...	...
Total receipts	2066	7	3

EXPENSES.

	R.	A.	P.
To Helpers	224	8	...
" Medicine	909	15	9
" Furnishing Jhelum and Bhera Dispensaries	306	...	3
" Freightage	12	8	...
" Stationary	7	6	9
" Instruments	53	15	6
" Incidents	42	2	9
" Books	15	...	...
" Helping poor patients	19	2	3
" Money orders	1	4	...
" Traveling	11	...	...
Total	1603	15	3
Balance	462	8	...
Grand total	2066	7	3

ESTIMATE FOR 1891.

Two Assistants	Rs	1200
Two Bible women	"	300
Medicine	"	500
	Rs.	2000

Rs. 2000 equal $800. S. E. JOHNSON.

APPEAL FOR ADDITIONAL MISSIONARIES.

SIALKOT, Jan. 27, 1891.

To the Corresponding Secretary of the Women's Board.

Enclosed please find a letter prepared by a committee appointed at our late meeting at Gurdaspur. I have been directed to forward it to you for your early consideration. It is not necessary

for me to write anything additional. We hope the needed reinforcements will soon be sent.

Yours Sincerely,

S. MARTIN,

Corresponding Secretary, India Mission.

SIALKOT, INDIA, Jan. 24, 1891.

To the Women's Auxiliary Board.

DEAR SISTERS:—Our annual meeting has just closed and, while many points of interest came to the front and were considered, yet our object in writing this is to lay before you as plainly as we can, our great and pressing need for immediate reinforcements for the zenana work. We will try to give you a plain statement of the situation as briefly as possible.

Miss Gordon, who has lived in Sialkot ever since the mission was established asked to be transferred to Jhelum. She has been here so much of the time with her brothers and their families, that now there are none of them in the missions, the old associations connected with the place, and the buildings erected by them where they lived together for so long a time, call up feelings and recollections too painful to be borne. The mission granted her request, and she was transferred. This left Sialkot without a zenana missionary to look after the work in the villages, and to labor among the Christian women and girls. We felt this was a state of affairs which, if allowed to continue, would work disaster, as this district of all others should be well supplied with workers to counteract the efforts put forth by the Roman Catholics, who make this their headquarters. But what could we do? There was no one whose hands were not already full, and none seemed available for this important place. The matter was brought before the mission, with the request that some provision be made, if possible. This could be done only by taking some of those already located in the other districts. After much consultation and discussion, the following action was taken to tide over the present difficulty. That part of the Pasrur District bordering on Zafarwal was put in charge of the lady missionaries of the latter place, so far as the zenana work is concerned. Miss Given was transferred from Jhelum to Sialkot and given charge of the zenana work in that district, together with the remaining part of Pasrur district, with the understanding that she and Miss McCahon be allowed to exchange work by mutual arrangement. Miss Given is not yet strong enough to endure the fatigue of district work; so the arrangement is that she will teach in the Girl's Boarding School in Miss McCahon's place, and the latter will work in the district when Miss Given is not able. This is the best we can do with the force in the field at present.

In connection with this statement, we insert a copy of a paper handed to the mission by the lady missionaries:

"In view of the pressing need, we present the following appeal to be sanctioned by the mission and sent to the Women's Board. Last year the mission asked for six lady missionaries and one was sent. We now feel compelled to send another more earnest and pressing request. We have places open for eight new lady missionaries, but as it may be difficult to send so many at one time, we most urgently request that not less than four be sent at once, exclusive of a medical missionary. To keep the work from suffering severely we cannot get along with less."

We are instructed to say to you, in addition to this, that as these ladies are needed where the work is already opened, the extra expense incurred for the work will be but little in addition to the salary. Our estimate of the expense connected with the work of the ladies was made out and presented to the mission. You will hear of this through the Corresponding Secretary, Rev. S Martin, D. D. But this will not be required for these we are asking for now, because, as has been said, they will begin in fields already occupied.

The undersigned were appointed by the mission to write a letter stating these facts and send it through the Correspond· Secretary of the mission to the Women's Board.

K. CORBETT,
E. MCCAHON, } Com.

We ask you, the women of the church, to carefully study these reports, and may they stimulate to greater effort on the part of each and every one to do what she can toward hastening the time, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Respectfully,

MARY B. REID.

REPORT OF CORRESPONDING SECRETARY

OF FREEDMEN'S WORK OF WOMEN'S BOARD FOR YEAR ENDING MARCH 30, 1891.

It affords us great pleasure to tell you of what has been accomplished during the year just closed. Reports show that the work done, not only equals, but surpasses that of last year.

KNOXVILLE COLLEGE.—The college opened one month later than formerly because of the heat, and that many pupils paying their own way who had heretofore been prevented from entering at the beginning of the term, by this arrangement can do so. At the opening in October there were 90 in the boarding hall; 26 in the Little Girls' Home, and 8 in Little Boys' Home. Total 127, an increase of 68 over the previous year. The enrollment at the close of the year: 106 in the boarding hall; 44 in Little Girls' Home and 8 in Little Boys' Home making, including day pupils, 303 in the college, representing fifteen different states. In the Little Girls' Home 27 are supported by their parents, the others by societies and individuals. In the Little Boys' Home 6 are provided for by parents. The little boys and girls in these Homes do all the work (excepting baking) under the supervision of older pupils, two being in each Home for this purpose.

PRAIRIE BLUFF, ALA., AND ATHENS, TENN.—These missions are superintended by persons educated at Knoxville college, and acting under its direction. Mr. Cloud, of Prairie Bluff, writes: "The effects of our mission work can be better estimated by comparing that accomplished the first years with the present. Since the mission has been regularly organized, the enrollment has increased from 25 to 250, with an average attendance of 120. All, from the oldest to the youngest, are instructed in the Bible, while the older pupils are taught the Shorter Catechism also." He states further, that in their county there are 5753 children of school age, four-fifths of whom do not attend any Sabbath-school, and presumably have no religious instruction whatever. What of the future of these little ones? There is very great need of more room; so crowded are they as to be obliged to teach their sewing classes in the same room, while the other school work is in progress, thus hindering efficient work. With all the difficulties, however, they are doing well.

Of the mission at Athens, Tenn., Miss Wallace writes: "The teachers are doing a good work." Miss Henrietta Mason, beginning with a small school now employs three teachers, with an enrollment of 141 pupils and an average attendance of 106. Miss Mason also conducted a Sabbath-school and prayer-meeting, in which such an interest was manifested that it became necessary to arrange for special religious services, which are conducted by Rev. Cook, a graduate of Knoxville college and of the Allegheny Theological Seminary.

They also instruct in sewing, and their boys are interested pupils. Miss Wallace says when she was there the little boys were piecing a quilt for the Little Boys' Home. Here also they speak of being over-crowded and their need of a larger building. In addition to regular school work, the teachers conduct a L. M. Society, a Temperance Association and a "Mother's Meeting," thus influencing the home life through the mothers as well as the children.

CHASE CITY, VA.—The enrollment this year was 348, thirty-eight higher than last year. The attendance at Sabbath-school ranges from 41 to 311. Special religious services were conducted in October, at which time ten professed conversion and seven united with the mission church, of which the present membership is 106, with an average attendance of 186. They have also a weekly prayer-meeting, a young people's society and temperance association. Industrial training has become quite a feature at this station; 71 girls have received instruction in the sewing department and 527 garments were made. The garments made are sold to the pupils at cost of material. The Girls' Industrial Home was founded that girls might be instructed in all the details of housekeeping. The building was opened in October and eighteen girls made their home in it and meals were given to 14 boys. The various departments of housekeeping are classified, and the pupils in sections of a certain number made responsible for a certain depart-

ment, viz.: one set does the cooking, baking, etc., one week; another has care of the dining room; another the laundry work, &c., alternating so that all receive training in each department. A reading room is provided with papers and magazines, open to all. Family worship is conducted as in other well regulated families. We are glad to report that thus far the Home is self-sustaining, excepting for the matron's salary.

NORFOLK, VA.—This is the first station at which we report any change of management. The former principal having resigned, Rev. J. B. Work took charge in January. The congregational membership is 90; average attendance upon Sabbath services, 103; average attendance upon the Sabbath school, 408; whole number in school proper, 567; average attendance, 437. In the sewing classes 200 were enrolled and 610 garments were made. The progress in this line is spoken of as phenomenal, from the laying of a hem to the cutting, fitting and finishing of complete costumes. Religious instruction is *always* a prominent feature, and many of the pupils of the High School teach in the Sabbath-schools of the city. Another feature is that of Bible reader. Miss Sarah Dennison has been laboring in this capacity for almost three years. During the past year she made 1,170 visits, and nine persons were brought into the Mission church through her influence. Administering to the sick, clothing the poor, feeding the hungry, encouraging the cast down, reproving the erring, and is doing good as she has opportunity. Would that we had time to relate some of the touching incidents she gives in her monthly reports. Miss Dennison also conducts a mother's meeting.

BLUESTONE, VA.—There has been a radical change at this station. Mr. Fowlkes with his wife, (colored people) under the superintendance of Rev. J. H. Veazey, of Chase City, has had charge. The school, however, has been quite full; 210 enrolled in the day school, 230 in the Sabbath-school. Services were held regularly on the Sabbath, and a weekly prayer-meeting. Societies sending clothing to this station should address it to Rev. J. H. Veazey, Chase City, Va., and mark it "For Bluestone."

HENDERSON, N. C.—This is a new station being arranged for. The large school building and the Teachers' Home at Bluestone have been taken to Henderson, and re-erected so carefully that they are in all respects as good as new. This work has been accomplished under the supervision of Rev. J. D. Irons, D. D. In speaking of the selection of Henderson by the Board, he gives three reasons for its wisdom: First, There is great demand for work among the colored people at Henderson, it being a town of 5,000 inhabitants, one-half of whom are colored, and 3 out of every 4 children of school age are colored. Second, The colored people are in raptures over the prospect, and the white people promise their moral support. Third, The selection of property is all that can be desired both as to price and adaptability to the work.

WORK DONE THROUGH THE BOARD.—More work has been accomplished this year than ever before. Upon looking over the recommendations of last year, we find that almost without exception they have been carried out. Our Bible reader is still in the field; the reports of faithful, persistent effort with good results tell of the wisdom in having her there. The sewing departments have been equipped as necessity demanded. Two carpets were furnished for the Teachers' Home at Norfolk, Va., one by the Board for the parlor, the other by the Ladies' Aid Society of the 4th church, Allegheny, for one of the teachers' rooms. The two recommendations requiring the greatest effort, viz.: the Home for Little Boys at Knoxville, Tenn., and the Industrial Home for Girls at Chase City, Va., are, we gladly tell you, built, furnished and occupied. The deeds for the Home are made out by the Freedmen's Board in the name of the General Missionary Society of the United Presbyterian Church of North America, and held by the Board in trust for the same. This you made possible by the liberal responses given to our appeals. The Girls' Industrial Home cost, including outbuildings, well, improvement of grounds, etc., $3,800; the Little Boy's Home, including all essentials excepting furnishing, $10,294.17. The furnishing of both homes was done by societies, mission bands and individuals.

You will notice that the cost of the Little Boy's Home is more than was expected when we gave the figures last year. The increased expense was caused by the rise in price of both material and

labor. It has been found best, by the management at Knoxville, to use the home just built for the little girls, it being on the same side of the grounds. The Girls' Industrial Home will be located when we get rich enough to build it. This change brings the girls together. Another reason is, the Little Girl's Home being near Dr. McCullough's cottage, it is desirable to have the little boys under his supervision. So remember that the home you have just built is that for little *girls*.

RECOMMENDATIONS FOR THE COMING YEAR.—The Board wishes to continue supporting the Bible reader. The little girls and boys in these homes still need your assistance. More bedding will be gladly received at each of the new homes. Clothing, suitable for both children and adults, is desirable from September to May at each mission station, excepting Knoxville.

Of new work, the Board recommends the erection of a school building at Prairie Bluff, Ala. This is rendered necessary by the crowded condition in their present quarters. We recommend it as worthy of your consideration. I ask for it your early and material attention. It is thought a suitable building can be erected for $1,000.

Below will be found a list of societies, mission bands and individuals credited with assisting in the furnishing of the new homes, and also of clothing sent to each mission, so far as reported:

NORFOLK, VA.

L. H. M. S., 1st Church Alle, 1 box, $14.75.
L. M. S., Stamford, N. Y., 1 bbl., $80.
" " " Wheeling, Va.
" " " 6th Church Pitt., 2 boxes new material.
" " " 1st Cleveland, Ohio, 1 bbl.
" " " Blairsville, Pa.
" " " Newville, Pa., 1 box.
" " " Mechanicstown, Ohio, 1 box.
" " " Springfield, Pa., 1 box.
" " " Saltsburg, Pa., 1 box.
" " " 2nd Church, Pitt., 1 bbl. $45.
" " " 7th Church, Pitt., 1 bbl. $25.
" " " 8th Church, Pitt., 1 bbl.
" " " 2nd Church, New Wilmington, Pa. 1 bbl, $40.

BLUESTONE, VA.

L. M. S., Beaver Run. Pa., 1 box.
" " " Elizabeth, Pa., 1 bbl.
" " " Low Point, Ill., 1 box. $10.

PRAIRIE BLUFF, ALA.

L. M. S., 6th Pitt., Pa. 1 bbl.
" " " 1st Pitt., Pa., 1 bbl.
" " " 6th Pitt., Pa., 2 bbls.
A. S. Sewickley, Pa., 1 bbl., $40.
L. A. S., 4th Church, All'y Pa., 2 bbl.
Y. L. M. S., Chartiers, Pa., 1 bbl., $26.50.
L. M. S., Caledonia, N. Y., 1 box.
L. H. M. S., 1st Church, All'y., 1 box new material, $68.

ATHENS, TENN.

L. M. S., Beaver, Pa., 1 box clothing and papers, $26.
L. M. S., North Shenango, Pa., 2 boxes.
" " " Latrobe, Pa., 2 boxes, and bedding.
" " " Elderton, Pa. 2 boxes.
Y. P. S., Argyle, N. Y., Christmas box, $7.
" " " Clarence, Iowa, 1 bbl.

LITTLE GIRLS' HOME.—KNOXVILLE, TENN.

L. A. S., 2nd Church, All'y 1 bbl, $23.
M. B., 1st Church, Monmouth, Ill., 1 box Christmas presents.
L. M. S., Franklinville, N. Y., 1 box.
" " " Lynden, N. Y., 1 box.

FURNISHING LITTLE BOYS' HOME, KNOXVILLE, TENN.

Matron's room, in memory of Mrs. Nancy Hezlep, N. Wilmington, Pa.
Bed room, L. M. S., Bethesda, Pa.
Bed room, North Buffalo, Pa.
Sick room, Mission Band, New Concord, Ohio.
Spare room, Wm. H. Johnson, Antrim, Ohio.
Sitting room, Girls' M. B., 5th Church, All'y Pa., in memory of Will Kirkpatrick.
Sitting room, L. M. S., Deer Creek, Pa.
Clock in the dining room by the M. B., Castroville, Cal.
Medicine chest, L. M. S., Olathe, Kan.
Bed and bedding, M. B., Shushan, N. Y.
" " " Ewing M. B., 6th Church, Pitt., Pa.
Bed and bedding, L. M. S., Argyle, N. Y.
" " " L. M. S., Galt, Ont.
" " " L. M. S., Oxford, Pa.
" " " Y. M. M. S., Washington, Pa
" " " M. B., Hiawatha, Kan.
" " " Y. P. S., Ryegate, Vt.
" " " Y. L. M. S., Monmouth, Ill.
" " " Miss E. J. Crawford, 1st Church, N. Y.
Bed and bedding, Miss S. J. Hutchins, 1st Church, N. Y.
Bed and bedding, Miss Clara J. Henning, Braddock, Pa.
Bed and bedding, Miss M. S. Cooper, Cedar Rapids, Ia.
Bed and bedding, L. M. S., Shenango, Pa.
" " " L. M. S., Elvira, Iowa.
Bed and bedding, Tithe Money Glenn Elder, Kan.
" " " L. M. S., Shadyside, Pitt., Pa.
" " " L. M. S., Piqua, O.
" " " L. M. S., Martin, Mich.
" " " L. M. S., Brooklyn, N. Y.
" " " L. M. S., Sunbeam, Ill.
Bed, L. M. S., Wheeling, W. Va.
" Bamba Circle, 6th Church, Pitt., Pa.
" Buds of Promise, 1st Alle, Pa.
" L. M. S. Houstonville, Pa.
" " 2nd, Brooklyn, N. Y.
" W. W., Shiloh, Ind.
" Boys' Mission Band, 2nd Monmouth.
Bedding, L. M. S. Sunbeam, Ill., 1 quilt.
" " Greenwood, Mo., 1 quilt.
" " Springdale, Pa.
" " Titusville, Pa.
" M. B., Fredricksburg, O.
" L. M. S., Beaver Run, Pa., 1 quilt.
" M. B., Crawfordsville, Iowa, 2 quilts.
" L. M. S., Sunbeam, Ill.
" " Dunbar, Neb.
" " Adamsville, Pa.
" Mesdames Alice May and Mattie Hunter, McDonald, Pa., 2 quilts.
Bedding, M. B., Waterford, Pa., 2 quilts.
" " Viola, Ill., 2 quilts.
" L. M. S., Sharon, Pa., 2 quilts.
Rag Carpet, L. M. S., Sharon, Pa., 25 yds.
" " " Hebron, Ind., "
" " " Dunbar, Neb.
" " " 8th Church Alle, 25 yds.
" " " Ainsworth, Ia., "
" " " Caledonia, N. Y., 20 yds.
" " " Salem, N. Y.
" " " Chariton, Iowa, 20 yds.

" " M. B., New Concord, Ohio.
" " E. W. B., Cambridge, Ohio., 25 yds.
" " M. B., Peebles, Ohio, 15 yds.
" " Y. L. M. S., Monmouth, Ill., 31 yds.
" " Prarie Bluff, Ala.
L. M. S., 6th Church, Pitt., 1 bbl.
" 1st Church, " "
Y. L. A. S., 4th Church, Alle, 2 bbls.
L. M. S., 6th Church, Pitt., 2 bbls.
Y. L. M. S., Chartiers Cong, Pa., 1 bbl., $26.50.
" Caledonia, N. Y., 1 box.
L. H. M. S., 1st Church Ally, Pa., 1 box, $63, new material.
L. M. and A. S., Sewickley, Pa., 1 bbl, $40.

CHASE CITY, VA.—MISSION AND INDUSTRIAL HOME.

L. H. M. S., 1st Church, Alle, 1 bbl., $40.
Rev. and Mrs. Shaw, Wampum, Pa., 1 box.
L. M. S., Bovina Centre, N. Y., 1 box.
" " 2nd Church, Xenia, O.
" " Verona, Pa., 1 box.
" " Argyle, N. Y., 1 box, $10.
Y. L. M. S., Argyle, N. Y., 1 bbl., $20.
L. M. S., West Newton, Pa., 1bbl. and 1 box.
" " Caledonia, N. Y., 1 box.
" " North Church, Phila., Pa., 2 bbls.
" " 5th Church, Alle, 2 bbls, $150.
" " 3rd Church, Phila., 1 box.
" " Cherry Fork, Ohio, 1 box, $25.
" " Keokuk, Iowa, 1 box, $32.
" " Etna, Pa , 2 bbls., $44.
" " Mt. Pleasant, Butler Co., O., 1 box, $20.
" " 2nd Church, N. Wilmington, Pa., 1 bbl.
" " Andes, N. Y., 2 boxes, $70.
Rooms furnished, Girls' Indus. Home, Mrs. Blevins' S. S. Class.
L. M. S., 2nd Monmouth, Ill.
" " 1st Monmouth, Ill.
" " Coila, N. Y.
" " Neshanock, Pa.
" " Jamestown, Pa., "Mother McKinly's" room.
L. M. S., Grove City, Pa.
" " Santa Ana, Cal.
" " Goldfield, Iowa.
" " Garner, "
" " Pratt Creek.
Doreas Society, Bethesda, Pa.
Mrs. I. J. Shaw, Braddock, Pa., for daughter "Mary H. Shaw."
Y. P. M. S., 2nd Xenia, O.
Mrs. F. L. McKee, Bevington, Pa.
Mrs. Mary J. Fleissner, Myoma, Butler Co., Pa.
Martin Mission Band, 2n Church, Newcastle Pa.
L. M. S., St. Clair, Pa.
" " Wilkinsburg, Pa.
" " and Miss Speers' S. S., Canonsburg, Pa.
Matron's room, Y. L. M. S., 6th Pitt., Pa.

FINANCIAL STATEMENT.

FREEDMEN'S MISSIONS.

Balance April 16, 1890	$2,095 19
Rec'd from contributions during year	2,353 96
Rec'd from other funds during year	1,597 12
	$6,046 27
Total disbursements during year	6,046 27

LITTLE GIRL'S HOME—KNOXVILLE.

Balance April 16, 1890	48 56
Rec'ts from contributions during year	712 25
	$760 81
Disbursements during year	636 50
Balance on hand	124 31

LITTLE BOYS' HOME—KNOXVILLE.

Balance April 16, 1890	$3,437 80
Rec'd from contributions during year	1,951 12
Rec'd from other funds during year	2,981 08
	$8,370 00
Disbursements during year	8,370 00

BIBLE READER—NORFOLK.

Rec'd from contributions during year	105 00
Rec'd from other funds during year	295 00
	400 00
Disbursements during year	400 00

NORFOLK—SPECIAL.

Balance April 16, 1890	63 00
Rec'd from contributions during year	126 89
	189 89
Disbursements during year	110 00
Balance on hand	$79 89

INDUSTRIAL HOME—CHASE CITY.

Balance, April 16, 1890	$ 557 84
Rec'd from contributions during year	1,238 88
Rec'd from other funds during year	2,606 69
	$4,402 91
Disbursements during year	4,402 91

Respectfully submitted,
C. JANE VINCENT,

REPORT OF RECORDING SECRETARY

OF WOMEN'S BOARD FOR YEAR ENDING MARCH 31, 1891.

The report of the Recording Secretary of the Women's Board is necessarily a very dry and uninteresting statement of facts and figures.

Early in March of the present year, blanks were mailed to forty-nine Presbyterial and thirty-nine Congregational secretaries, with the request that they be returned by April 10th. We congratulate the secretaries on their promptness in complying with this request. A singular fact in this connection is that the first two reports received were from the Foreign Presbyteries of India and Egypt, and the last two from our Presbyteries of Allegheny and Monongahela, but all were in time to close the year's business report. It seems as if distance from the field of action was a stimulant to prompt response.

The summary prepared from these reports show fifty-eight Presbyteries, and forty-nine Presbyterial societies represented; number of members 19,640, being an increase over last year's report of two Presbyterial societies,—Sialkot and

Delaware—and 800 members.

The contributions are as follows: Foreign Missions, $14 434; Home, $7,-668; Freedmen, $4,997; church extension, $5,243; ministerial relief, $601; Orphans Home, $1,398; new material for boxes, $1041; district work, $5124; contingent express, 3922; making a total of $42,428. Number of boxes sent, 38; value, $6,596; added to amount of contributions makes a grand total of $49,-024.

Accompanying many of the reports were notes explaining the reporting of sums of money for purposes not provided for in the blanks. Generally speaking, these amounts are not included in the final account.

What to do with the thank-offerings still seems to be a question in the minds of Presbyterial secretaries. They say it is reported to them, and they cannot conscientiously leave it out, and so throw the responsibility on the General Secretary, who according to instructions, does not in any case include it in the summary, the Treasurer being the only person authorized to receive, and acknowledge money for this fund.

The growing work of the W. G. M. S. demands that a column, embracing all three of the objects under its supervision, and control, be given in the blanks. It has been decided to change the heading, "Orphan's Home" to "Women's Association Work" thus including Orphans Home, Memorial Hospital and Aged People's Home.

In reviewing the record of the Board for the past year we find that as the Society grows in years the work increases in interest and enterprise. Transactions of the greatest importance have taken place in every department of the work of the Board. Beginning with May last, we have the opening of the Medical Dispensary in India by Dr. Johnson; the appeal from Dr. Martin in India for six new missionaries, and the granting by the Association in India of the urgent request of the Women's Board, privileges to male and female missionaries alike. Also an application from Omaha for a home missionary. In July comes the transfer of the Indian work at Warm Springs, Oregon; erection and furnishing of the Girls' Home at Chase City, and the Little Boys', at Knoxville.

We also have the pleasure to report that harmonious arrangements have been entered into between the boards of Church Extension, Home and Freedmen's Missions and the Women's Board, by which the latter have possession of the deeds and mortgages and general control of all objects for which it has furnished the money; in October the completion and furnishing of the Girls Industrial School in India, under the care of Miss McCahon, and in January the payment of a large sum of money to the church in Egypt.

A touching appeal for assistance in the zenana work in India, from a committee appointed by the mission, has been received by the Women's Board. We hope the waiting hearts are not doomed to another disappointment.

The committee appointed by the General Assembly to confer with the Women's Board to arrange for the harmonious workings of this board with the other boards of the church, was, on the part of the General Assembly, represented by Rev. D. F. DcGill, Rev John A. Wilson, Rev. R. G. Furgeson, D. D., Mr. R. E. Stewart and Mr. Geo. M. Paden. The Women's Board was represented by Mrs. Annie R. Herron, Miss E. D. Brown and Dr. C. Jane Vincent.

Four life members have been received this year: Miss Annie Phelps, of Monmouth Presbytery; Mrs. T. S. Stewart, of Westmoreland Presbytery; Mrs. W. J. Reid, of Monongahela Presbytery, and Mrs. R. J. Taggart, of Allegheny Presbytery.

The applications to the several railroad associations resulted in the granting of excursion rates by three of them—Central Traffic, Trunk Line and Southern Passenger Association.

There are some suggestions in connection with the blanks that might be given, but as the delegates are not all Presbyterial secretaries we think the better plan will be to send the instructions direct with the blanks,—but making request of the delegates to influence their societies to keep the same Presbyterial secretaries in office for a longer term than one year, as it is hardly possible to gain the experience necessary to transact the business connected with the reports in a shorter time; also to notify the Secretary of the General Society at once when a change is made, giving full name of Secretary, Mrs. or Miss, and address. If this could be

done it would do much to prevent the confusion made by sending to retired secretaries, as is frequently done, for want of correct information.

The terms of office of Mrs. H. C. Campbell, Mrs. J. B. Herron, Mrs. A. P. Burchfield, Mrs. T. S. Stewart and Mrs. J. R. Johnson expire with this meeting.

Respectfully submitted.

MARY W. PORTER,
Sec'y Women's Board.

REPORT OF

HOME MISSION AND CHURCH EXTENSION WORK

OF WOMEN'S BOARD FOR YEAR ENDING MARCH 31, 1891.

The year that has now ended has been so full of blessings and encouragements that we are constrained to say with the Psalmist, "Who can utter the mighty acts of the Lord? who can show forth all his praise?" "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

INDIAN WORK.

Acting under the instructions of the General Assembly our Board of Home Missions through its secretary, Rev. W. S. Owens, D. D., sent on July 1st, 1890, to your Board of Directors the following resolutions:

WHEREAS, The General Assembly has authorized this Board to transfer to Women's Auxiliary Board, the management and support of the Warm Springs Indian Mission; therefore,

Resolved, That this work is hereby transferred to Women's Board with the following understanding:

First. This action takes effect from July 1st, 1890.

Second. In the management of the work, the Women's Board shall sustain to the Presbytery of Oregon to which the primary control and supervision of the Warm Springs Indian Mission belongs, the same relations now sustained by the Board of Home Missions.

Third. The house erected at the Warm Springs Agency as a home for the missionary, shall be held by the Board of Home Missions in trust for the Women's Board; the free use of said house to be given to the missionary as heretofore, and, in case of sale, the proceeds of the entire property to be paid to the Women's Board.

Fourth. All the stated reports from the missionaries and all the applications on behalf of the mission, shall be made to Women's Board through the Presbytery of Oregon, and payments shall be made and accounts kept by the Women's Board.

Fifth. The Women's Board shall annually, and in the month of April, make to the Board of Home Missions a general statement of the condition of the mission, and of the cost of its support during the year ending with the month of March preceding.

Sixth. When missionaries are to be appointed or removed, and in all other cases involving changes in the mission or in the methods of its management, the Women's Board will not take final action until the matter has been submitted to the Board of Home Missions for council and advice.

Seventh. The Board of Home Missions agrees to give advice and assistance when called upon in the management of the work.

After a very interesting discussion, and fully realizing the responsibility we were assuming, your Board adopted the following resolution: "The resolutions and conditions presented by the Board of Home Missions regarding the work of the Warm Springs Indian Mission are hereby heartily accepted and adopted, and the Home Mission Secretary is authorized to so inform the Secretary of the Home Mission Board." Our great desire now was to have a devoted minister placed in charge, and every effort possible to that end was made by the members of the Home Mission Board, as well as our own. Pending the appoint-

ment of a Missionary, the work was carried on by Mr. H. C. Walker at the Agency, and Mr. McCoy at Sinemasho, assisted by Miss Hopple as Bible reader. These friends conducted preaching service and Sabbath-school every Lord's day, and thus kept the work alive. On Nov. 7th, 1890, Rev. Joseph Alter arrived at the Agency and began work at once, to our great delight and satisfaction. We cannot do better than to give his report:

To the Women's Board of the United Presbyterian Church of North America.

MY DEAR SISTERS:—Your Missionary at the Warm Springs Indian Mission would respectfully report the following:

"We reached the Mission November 7, 1890, and began work at once. Of the eighty-four members reported last year, Bro. McBride reported to us seventy-nine in good standing in the church, and one still enrolled, but not in good standing, who has since been restored to full church privileges. Two had been suspended from the church before he left in May, leaving an enrollment of eighty. Since we came, twelve have been received on profession, and one by certificate; two have moved away and one has died, leaving a membership at the present time of ninety. I have preached forty-seven sermons, married five couples, attended five funerals. The average attendance at morning service has been about ninety-four. Evening service,—in English, 67. A week of special service was held during the week following Christmas. Prayer-meeting was held in the afternoon, and preaching in the evening. In these services, the Indians were free to take part; voluntarily leading in prayer, or speaking a word of exhortation. Our Wednesday evening prayer-meetings have an attendance of forty or fifty. They are mostly school children.

The Agency Sabbath school has an attendance of seventy-nine scholars, and five teachers and officers. The Sinemasho school reports sixty scholars and four teachers. Total in both schools, 148. Mr. Geo. J. McCoy, a member of our church, and a government employee, superintends the .Sinemasho school. We have been much in need of Sabbath-school supplies. At the Agency school, we have received, from our Board, fifty copies of Bible songs; at Sinemasho, nearly as many are needed, as they are almost without books; they have neither lesson helps nor Sabbath-school papers. At the Agency school, we have received a roll of papers intended to supply for two Sabbaths. A letter of inquiry as to how they should be sent hereafter was received, and we trust that soon we will have a weekly supply. The Sabbath-schools are composed mostly of the children in attendance at the day schools. We have, however, organized a class, here, of old persons, to be taught by an Indian in the Indian language. It bids fair to be a success.

Visiting from house to house is not the least important part of our work, but it is the most difficult part of the work, owing to our inability to converse in their language.

CHURCH PROPERTY.

1st. The parsonage needs some repairs. There is not sufficient support under the ground floor. It needs to be closed up, from the weather boarding to the ground. Two or three rooms need papering, also some paint is badly needed.

2nd. The church is in a very bad condition. I need not specify here the repairs necessary, as the matter will go through Presbytery, and it will reach the Board in that way. All with whom I have consulted agree in regard to what is necessary, and place the cost at $500 or $600. To know the cost will require an estimate by a contractor, and there is no one nearer than thirty-five miles.

Sinemasho is twenty miles from here, and much of the road is mountainous. But little can be done by a missionary going occasionally from this place. They also want a church erected. The school room is not suitable for church services. If a missionary comes with a family, a parsonage will be necessary. The sooner these things are done the better, as delay is discouraging.

THE CONDITION OF THE INDIANS.

Last summer was much more favorable for crop raising than the one before; last winter was also mild. Suffering and want were much less common than the

year before. But even among the best of them we find little more than the necessaries of life; and under the most favorable circumstances there is much destitution and want. It frequently makes one almost heart sick to see the destitution of some who come to plead for help. There are between 70 and 80 Pintes living eight or ten miles from here. As a class they are the poorest and most degraded people on the reservation. The other Indians despise them. What to do for the Pintes is the most perplexing question with which we have to deal.

The Wascoes, who live around the agency, are much in advance of the Indians further away; which is doubtless due to mission work. They live in houses, farm some, and do much like white people.

The Warm Springs living about Sinemasho, not having these advantages to the same extent, still generally live in tents, wear their hair long, paint their faces, and wear the blanket. Although progress seems slow, great advancement has been made; especially when we remember that Captain Smith, when agent here, stated that the Wascoes, when he first came to them, were about as low as it was possible for human beings to be. There are now many worthy persons among them. The leaven of the gospel is working, and we trust that it will soon reach the whole lump.

AID RECEIVED:

Boxes and barrels with clothing, etc., have been received from the following societies since we came: Dec. 19, 1890, 1 box from the 7th church, Pittsburgh; 1 barrel from the 1st church, Allegheny; Dec. 24, '90, 1 box, supposed to be from the 8th church, Allegheny; Dec 31, '90, 1 barrel from Denver, Col.; Jan. 14, '91, 1 box from Birmingham, Mich,, 1 bale from Oxford, Pa.; Jan. 11, '90, 1 bbl from Sterling, Kansas; Feb. 4, '90, 1 bbl from Tarentum, Pa.; Feb. 6, 1 bbl from Good will Mission Band, under the care of 1st church, Allegheny; Feb. 11, 1 bbl from the Ladies' Missionary Society of Paxton, Ill.; Feb. 19, 1 barrel from the Ladies' Missionary Society of Shenango, Pa.; March 23, 1 bbl, unknown. (x See below.) March 23, 1 bbl from Canonsburg Missionary Society, Pa.: March 27, 1 box from Los Angeles, Cal.; April 1, 1 bbl from the Young Ladies' Missionary Society of Franklinville, N. Y.

The box marked 'unknown' had a copy of the Psalms in prose, with the name "Tommy Pollock, Ligonier, Westmoreland county, Pa." All the others have been acknowledged either by Miss Hopple or myself. Besides these boxes, etc., one dollar came in money, from Mrs. D. Clark, Iowa, stating that her little girls had planted and raised potatoes for missionary purposes, and wished to send it to me, to be used as I thought best. I answered, thanking the little girls and telling them that I would use it to buy rice and tea for sick Indians. We have heard of some other boxes that were to come, but the above is all that have reached us. Much of the goods have been given out, as best we could do it. It is sometimes difficult to know just what to do, and especially for those unacquainted with the Indians. Some things, such as hats and bonnets, have been sent, that cannot be used; but most of the things are useful, and easily given to those who need them. On Christmas, and the day following, there were probably fifty applications; and during the winter almost a constant run of people, some in a most pitiable condition The expense on these boxes, etc., has been great, as it costs in the winter two cents per pound to get them out. besides in many cases extra freight charges, or storage at the Dalles. had to be paid. We did the best we could to prevent storage costs, but it could not be helped in some cases. I will send a statement of the costs.

We have reason to thank God that we have generally been well. There has been much sickness among the Indians, but at present most of them are well. One of our elders, Wm. Chinook Parker, died in December. He was a leading man among the Indians, and is much missed, both in the church and elsewhere

In closing, I wish to state that we have received efficient help in the Sabbath-school from Mr. H. C. Walker, Mrs. Luckey and Mrs. Starr. Mr. Walker also assists as leader of the singing, and when I am absent on Sabbath he conducts service the same as when I am present. He is a Congregationalist, and was licensed at one time to preach.

Mrs. Alter has tried to do some work among the women, but with her little

family and no help, her time for such work is limited. A good christian woman, who could and would devote her time to work among the Indian women, could doubtless do much for them. Such work is much needed.

With best wishes for the success of your Board in its good work, I remain

Your Brother in Christ.

JOSEPH ALTER.

In the November Magazine your secretary published an account of Miss Hopple's work, asking that boxes be sent, and adding that a sewing machine would be very desirable. The responses were prompt and numerous. The following societies sent contributions for the purchase of a sewing machine: L. M. S. of Fairview, Ohio, $10.00; L. M. S., and Sarah Dales Lansing Band, of Elibabeth, Pa., $15.00; L. M. S. of Westford, Pa., $10 00; L. M S. of Morrison, Ill., $5 00; Mrs. M. R. Hawkins, Deaf and Dumb Institution, Pittsburgh, Pa., $5 00.

The following societies report boxes sent to the agency: 1st church, Allegheny, Pa.; 1st church, Sterling, Kan.; Mission Board, 1st church Los Angeles, Cal.; Blairsville, Pa.; Oxford, Pa.; 8th church Allegheny, Pa.; 7th church Pittsburgh, Pa.; Fairview, Ohio; Franklinville, N. Y.; Espyville Station, Pa.; 2nd church, Philadelphia, Pa.; Denver, Col., and the following Young Peoples' societies: Good-will Mission Band, 1st church Allegheny, Pa.; Young Helpers, Sterling, Kan.; Y. L. M. S., North Shenango, Pa., and Y. L. Band of Wooster, Ohio.

The financial statement of the work from July 1, 1890, to date, is as follows:

WARM SPRINGS INDIAN MISSION.

Balance on hand April 16, 1890	$9.328 36
Receipts during year ending April 15, 1891	2,446 86
	$11,775 22
Disbursements	1,054 46
Balance on hand	$10,720 76

Much of this money was collected for school buildings, which, owing to some delay on the part of the government, have not been erected. By the advice of the Home Mission Board we hold the money for the erection of any buildings needed for our Indian work.

One of our regulations is that all the work is to be done under the direction of the Presbytery of Oregon. At a late meeting of said Presbytery the following appropriations were asked for and have been approved and granted by your Board:

ACTION OF OREGON PRESBYTERY—APRIL 30, 1891.

Appropriations asked for of the Women's Board for the Indian Mission of the United Presbyterian Church for year beginning April 1, 1890:

FIRST—FOR THE STATION AT AGENCY.

Salary of Missionary	$1200
Necessary repairs on church building	600
Necessary repairs on parsonage	100
Provisions for the sick either in supplies or money to be spent by Missionary	100
	$1200

Sabbath School Supplies—
4 copies Bible Teacher.
40 copies Lesson Leaves.

SECOND—FOR SINEMASHO.

For Salary for Missionary	$1200
For Church Building to be erected	1000
For Parsonage to be erected	1500
	$3700

Sabbath School Supplies—
4 copies Bible Teacher.
40 copies Lesson Leaves.
30 copies Youth's Evangelist.
30 copies Olive Plant.
40 copies Bible Songs.

S. G. IRVINE,
Sup. Missions.

The literature needed for the mission at the Agency has all been provided for: the Fulton Mission Band of the Fourth church, Allegheny, sending the Bible Teachers and Lesson Leaves, and the Sabbath-school of the Sixth church, Pittsburgh, sending seventy-five Sabbath school papers every week. The following letter from the Chairman of the Committee of Oregon Presbytery on the Warm Springs Indian Mission, will give you some idea of the plans of work proposed for the ensuing year.

Corresponding Sec'y of Women's Board:
DEAR MADAM:

As Chairman of the Committee of Oregon Presbytery on the Warm Springs Indian Mission, I wish to present some thoughts for your consideration, and first, it is very important that the Sinemasho Station should be occupied as soon as possible. This has been our idea for years. For a number of years, a Sabbath-school has been conducted regularly and preaching service at times regularly on alternate Sabbaths in connection with the other station. The work here has never been attended with any marked results, the base of operations being too far away. It is also a very difficult field to work, owing to the mountainous nature of the country, the severity of the winter storms on the mountains on which Mt. Staturn is located and the character of the Indians living around it.

The Indians are of the Warm Springs tribe and comparatively wild, many of them still wearing the "blanket." They are for the most part followers of Smoholla in religious sentiment This chief, Smoholla, originated the Ghost Dance and taught that there would be a resurrection of all the Indian dead, who would repossess the land of their ancestors.

The Mission work among them so far has been attended with small effect, partly because done at so long range (20 miles away), and partly owing to a great jealousy of the Agency Indians, who mostly belong to other tribes. They have repeatedly urged that they should have a church, and a missionary of their own to live among them and care for them. They need a missionary at once, and he would have to have a home and a church. Another matter that I wish to present, is the grant of $100 to furnish supplies for the sick and destitute; $50 to each station. Whenever an Indian is sick, he thinks next to sending for the physician, and often without sending for that important personage, that it is essential to restoration to health that he have bread, sugar and tea and candles and soap and matches from the missionary, and it is really important that he should supply them in limited measure.

The influence of the missionary and his wife for good depends in a great degree on their ability and disposition to give tokens of sympathy and kindness at such times, as well as to help the very destitute. There are always very poor people among the Indians, but there are times when their destitution is distressingly apparent. Permit me to express the gratification I feel that the care of the Indian Mission has been assumed by the Women's Board. I have no fault to find with the Home Mission Board, but I have implicit confidence in the intelligence, zeal and devotion of our Christian women.

Very truly yours,
T. J. WILSON.

We have now in our treasury enough money to erect the buildings at Sinemasho, and are confident that the women of the church will cheerfully contribute enough for the support of both missionaries and missions, but where can we find a suitable missionary?

Is it too much to hope that one of our young men who have devoted themselves to mission work in foreign fields will give an attentive ear to the call which comes for help from these poor Indians? Are not their souls as precious as those of their brethren across the sea? They, too, are heathen, worshipping idols and living in just such degradation under the stars and stripes, as under any other flag. We offer a good comfortable home, a regularly paid salary of twelve hundred dollars per annum and all the traveling expenses, including moving of household goods to the mission paid, just as we have done for Mr. Alter, and as we always do for those who go to foreign fields. We most earnestly pray that our Lord will speedily send one of His devoted servants into this needy field, not only for the sake of the perishing souls, but from a patriotic love for the aborigines of this fair heritage of ours, to whom we owe a greater debt than to any other class of heathen.

WOMEN HOME MISSIONARIES.

All readers of our Magazine know that, acting under the advice of the Board of Home Missions, Miss Lizzie W. John-

ston has been regularly engaged in mission work in Omaha, Neb., under the immediate supervision of the Park Ave. Session. The following is the report of the committee regarding her work:

To the Women's Board:

The committee in charge of South Omaha Mission presented the following report, which was adopted:

WHEREAS, The Women's Board has kindly sent to our mission at South Omaha, Miss Lizzie W. Johnston, and

WHEREAS, The mission has grown in influence and has taken a prominent position as such in that needy field; therefore,

Resolved, That we hereby express our fullest confidence in Miss Johnston as a worker well adapted to this field, and report that the work under her charge is most encouraging.

Signed: J. M. WESTERFIELD,
W. M. LARIMER,
Committee.

Monthly reports have been received from Miss Johnston, approved and signed by the committee of session, all showing a very encouraging condition of affairs, and giving evidence that a consecrated christian woman is at work. Her report is here presented, from the date of her arrival in South Omaha till May 1st, seven months.

REPORT FROM SEPT. 22, TO APRIL 30.

Sabbath-school has been held every Sabbath. Two hundred and twenty-five scholars have been enrolled; average attendance fifty-nine. From October until January, preaching service was held two Sabbaths of each month; since the 1st of January, every Sabbath. A mission band has been organized, meeting every Saturday, membership of twenty-five. For more than five months, prayer-meetings have been held every Thursday evening. During January, a series of meetings was held, continuing two weeks, at the close of which six young persons were received into the church membership. These meetings were conducted by Rev. Mr. Henderson, assisted by the other ministers of the city. There are six members of the Women's Missionary Society, which holds its meetings once a month.

A Young People's Society was organized in February with a membership of eighteen. This organization holds prayer-meetings every Sabbath evening. An entertainment was given by the children on Christmas, and on thank-offering day the Mission Band gave interesting exercises. The Band, the L. M. S. and the Y. P. S. have given $24 91 toward the "building fund." During this time, I have made seven hundred and forty-one calls, distributed literature and clothing, and endeavored to do whatever seemed at the time most needed.

Respectfully submitted,
LIZZIE JOHNSTON.
J. M. WESTERFIELD,
Care of Session.

This gives but a very meager outline of the work actually done, as she modestly omits details which would give you an interested idea of the kind of work which she denominates "calls;" for example, last month she spent three nights sitting up with sick children of the Sabbath-school; often helps dress the departed ones, holds the baby while the tired mother does some necessary piece of work, and in every way possible demonstrates to the children and their parents that she loves them. The following communication expresses the desire of the Session for the ensuing year:

OMAHA, NEB., April 9th, 1891.

Mrs. H. C. Campbell:

DEAR FRIEND—I am instructed by the Session of the Park Avenue church to say to you that it is most desirable that Miss Lizzie W. Johnston should be continued in the field at South Omaha during the next year. The work has been well begun; but it is only begun. A foundation for an excellent work has been laid; but it is only a foundation.

Miss Johnston is willing to remain, though she has had very tempting offers to go elsewhere and engage in another kind of work.

Should she voluntarily leave the field, or be withdrawn by your organization, her place could not be filled. She will not leave the field if you wish to keep her there.

May we depend upon you to co-operate with the Home Mission Board and the Presbytery of Omaha in carrying on the

work in that needy field?

We pray that your society may have the presence of the Spirit in great power.

Yours sincerely,

J. A. HENDERSON,
Pastor P. A. U. P. Church.

Her salary, fifty dollars per month, is paid by Allegheny Presbyterial Association, and we are assured that it will be continued. A letter lately received from Mrs. Jennie Logue Campbell expresses the intention of the first and second churches of Monmouth to employ Mrs. Nichol as missionary in their city, to do the same kind of work as Miss Johnston has done.

This extract from a letter, lately received by Dr. Owens, voices our sentiments on this subject so well that I can do no better than insert it:

"These city home missions need lady missionaries who give their full time to the work. The field, the pastor's methods, and other things may modify their work; but were I directing the labors of one such missionary, I would commence by asking her to make out a list from the Sabbath-school scholars for whom she would make personal effort, and through whom she would try to reach others, and secure their attendance upon all the services of the congregation. A good field for her work is found in the devotional meetings of the congregation, especially in teaching all who will try, not only about prayer, but actually to pray. In the sick-room, with the distressed, and in cottage prayer-meetings, she could conduct Bible readings of much beauty and force, the most delightful work that one soul ever did for another. No man can do this as can a good woman. In all the large cities, men are not at home during calling hours, only the women and children are there. A tactful woman has ten times the opportunity to see these and talk to them of Jesus and church life that any man can possibly get. 'Help those women that labored with me in the gospel.' No; the gospel ministry is in no sense superceded, but supported, as was Christ and his apostles, and so made more efficient all along the line. Oh, how much time, how much precious opportunity, and how great heart-power for Jesus' work have been wasted by our foolish and unscriptural customs, which keep 'the godly women not a few' out of the gospel work!

"Home missions need the quick-witted, tender, loving activities of women, as much as do the Foreign fields. Home fields offer opportunity for as great heroism and as entire consecration by the Spirit to the Lord's work. They require in her missionaries great physical strength, habitual piety, and the best possible attainments of talent and christian education.

"Many such women are looking and longing to glean in these fields, 'already white to the harvest' Only two are as yet employed. They can be secured for from $40 to $60 per month. Oh, men of God, to whom He has been kind in your own salvation and in this world's goods, let us join hand to hand without needless delay or debate, and put such 'an helper' in every city home mission in our blessed land.

"How many Presbyterial societies are there who will either assume the entire support of a woman for Home Mission work, or unite with one or more societies in accomplishing this very desirable end? We hope that next year we shall have at least six of our sisters engaged in this important work. We know by experience that you have only to know the need in order to respond to the call."

The following extract from a letter from a Home Missionary's wife, will give you information regarding the importance of this form of work from her standpoint:

"After fifteen or sixteen years of wear and tear in the special mission field as pastor's wife, being chief cook and bottle washer, always keeping open house, etc., and in the church being janitor—or looking after the janitor—besides after all or most of the little work that *must* be done, socials, running through every office in the Missionary society, in order to encourage others in the performance of these duties; this over and over year after year, the bringing on of throat troubles from constant use, never seeing the time to quit singing until the Lord in a measure compelled me to stop, etc.,—the going into blocks, where a man cannot go alone any more than he could if

in the foreign land,—all these things show clearly to me that every such place should have a thoroughly consecrated 'woman,' as congregational or city missionary. In my opinion, she should be *strong* physically and spiritually; able to sing the psalms well, as she goes to and through the blocks and humble homes and even in well fitted up homes; and for her labor, she should be well paid. I want to encourage *young* girls to prepare for such work. There are a few married women who might do excellent work, and there are a number of minister's widows who would gladly try and do this work if appointed, and paid for it. They *need* the salary and their hearts, as a general thing, are in such work. An interest must be created throughout the whole church before the money can be raised to put many in the field. All money raised for such a department should be paid to the Women's Board, then missionaries could be regularly appointed and controlled. Of course this will not excuse the women of these congregations from doing all they can to advance Christ's kingdom. but there must be some relief for the minister's wives in these fields. Many an alabaster box of precious ointment has been broken in our home fields; many a precious life given for the cause of Christ; sacrifices made and 'not repined at,' but for those who come after us, let us make the work easier and more efficient, if possible. There is joy in all this. I would not have my own experience different. The work is not an honorable work in the estimation of the *world* and many church members, but it is a peace which brings its own glorious reward."

"Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the red breast's mellow tone,
Nor in the bow that smites in showers,
But in the mud and scum of things,
There always, always, something sings."

CHURCH EXTENSION PARSONAGE FUND.

In the early part of the year your secretary was authorized to confer with the president and secretary of the Board of Church Extension, in order to devise plans by which the General Missionary Society could render more effective service on behalf of the Parsonage fund. On Feb. 3, 1891, Rev. E. S. McKitrick, D. D., representing the committee appointed by the Board of Church Extension, met with us and offered the following suggestions as the action of his committee, which after discussion were approved by your Board:

1st. The Board of Church Extension should receive all applications for parsonages.

2nd. The Board of Church Extension shall transfer as many applications to the Women's General Missionary Society as the corresponding secretary of that department shall desire, and the action of the society upon them shall be final.

3rd. In loans made by the General Missionary Society the papers shall be taken in the name of the society. All responsibility of the Board of Church Extension shall end with the transfer of application to the society.

4th. The grants made by the society are upon the conditions and under the rules that govern the Board of Church Extension, and governed by the General Assembly. The first parsonage applied for under the new rules was at Spokane, Washington, on Jan. 20, 1891. The congregation made a request for help to the Board of Church Extension and was favorably recommended to your Board. A very desirable property, six blocks distant from the church lot, was offered at a very reasonable price. The lot is 50 feet by 142, situated in a fine residence part of the city. Upon it is erected a two-story frame house of eight rooms.

The price was thirty-five hundred dollars. Your Board decided to loan the money at two per cent., and a draft for the full amount was mailed on March 30th. The loan is to be paid in twelve years, in quarterly payments of $82.40 each. The necessary papers have all been made out and signed, Rev. W. A. Spalding acting as your agent. We were very glad we were able to act promptly, as there was another party very desirous to secure the property, and as the pastor had been put to great inconvenience in trying to secure a suitable home near his field of labor. Now he and his family have a delightful home; the annual payments do not amount to much more than he would have to pay for rent; he has no dread of moving every year, and at the end of twelve years the congregation will own the parsonage and the pastor live rent free.

The following extracts from home missionaries will give you a better idea of the difficulties met by those faithful workers in securing suitable homes to live in, than anything I could possibly write:

"It is three years ago on Saturday, January 17th, since we landed at 2 a. m., dark, chilly and frosty. A friend was at the train with a lantern. Oh, how pleasant to meet a friend and know some one was looking for us! Only a short walk brought us to the hotel, but it seemed quite a distance carrying a heavy baby. All around dark, except as the lantern lighted the footpath. The men carried the luggage. The next day the weather was truly delightful. All the members of the congregation kind, and we were made very welcome. But you asked about our experience in housekeeping.

"After three weeks boarding at the hotel, we concluded we would find it much cheaper to rent a house and do our own cooking and washing, as the latter was found to be a very expensive part of our expenditures. A house was secured containing four rooms, no shelves, closets or pantry; ceilings were of muslin or cheese-cloth; the walls were papered, studding and all. As it was a fair day when we looked at the house, we thought we would be real comfortable, and we were, only it would turn cool, even cold at night, and it rained, yes, rained until the cheese-cloth would drip, and then the pans were brought and placed here and there under the skylight, as we could tell just where by the numerous air-holes in the roof. The house is what is called a shell-house, being made of inch lumber, with no lining.

"After agreeing to pay twelve dollars rent per month, we moved into this house. Our household goods consisted of our trunks, clothing, pictures, bedding, one carpet, glassware, knives, forks, spoons, and—well, we had four cups, saucers, as many plates, etc. We were kindly given the use of four chairs, a rocker (they were wooden) and a gasoline stove. We bought a small heating stove, some pans, etc. The bill was about nineteen dollars. After that we were afraid to buy anything else; but we did add a few more dishes to our cupboard, and that cupboard reminds me: it was a box with one shelf inside and a board nailed to each side for it to stand on, but it would not stand, and Mr. ——— as usual, nailed it solid to the partition, the nail going through the board, and then Mr. ——— went on the other side of the partition and clinched it (the nail). Mr. ——— says not to mention his part, but he did make me tables and they served their purpose well. Our eating-table was the large box our bedding came in; the sides were sawed out. Mr. ——— nailed two other tables securely to the wall as the legs did not balance well, and the tops were made of the sides of our eating-table. The box of books made an excellent study table. Our carpet was put on the front room, allowing it to extend through the archway into the bed room. If we could have put our stove in here we really would not have felt the change so much, but we only had one chimney, and that in the kitchen, a room about 10x10. It it we lived most of the time for three months. Our baby was ten weeks old when we left home. Mr. ——— studied faithfully, visited the sick, and helped me much in the home.

"We have never felt we made a mistake in coming, as my health after the first six months, has been much better. We enjoy our plastered house, only as you say, I would never build a two-story house again unless there are plenty of bedrooms below for the mother and small children. I never realized before what a saving of strength it would be, until I had to carry baby up, and now I try to save my steps all I can. We hope to have a parsonage as soon as the size of the congregation will justify it. It was not only the amount of rent charged for the house, but the inconvenience and the lack of, not luxuries, but mere necessities, we felt. I remember one day very well. The stove was in one corner of the room near the door. The wind blew and the rain poured in. We hung up a blanket and Mr. — spent much of the forenoon wiping up water. I held the baby; as there was no carpet, you can imagine the chilly effect. Mr. — did the washing with my help. One day the rain blew down the clothes line just after all the articles were on. Another day, I endeavored to have some coffee and pounding the coffee in a flannel cloth, I pounded also my finger and it may seem slight to you, not knowing, but after a day of toil and care,

away off as it were, it brought tears in spite of me. We had many kindnesses shown us and we feel thankful that God has sent us. Often what at home is a slight favor, here does help wonderfully. For instance, the other day I sent a piece of carpet and a rocking chair where there was a sick baby. The mother said, 'You don't know how thankful I was, for I was so 'tired.'' You can infer that a comfortable house would do much for our work here.

"For six months I was here as supply. It was two months after I had accepted the call to become pastor before my wife could come. The only available room I could find was 9 by 9 feet, furnished quite plainly even for the West. When cold weather came, it was necessary to remove the bed to make room for a stove. Another room was given me for a sleeping apartment. For the two, I paid twelve dollars per month and furnished my own fuel. When it seemed probable that that should become my home, I secured the refusal of a house containing three rooms, a closet and pantry. The size of the rooms, as nearly as I can remember, was as follows: front room, 9½ by 13½; kitchen, 8½ by 9½; bedroom 6½ by 9½. Into these cramped quarters, we moved with our dying child. It was the best that could be done. No other house could then be found For this, we paid ten dollars per month.

"The house was airy and cold during the winter, being a mere shell put together for rent rather than for comfort. Then came the building of the house we now occupy. I believe you have the plan and dimensions. In order to pay for lot and building, it was necessary for me to borrow $900 at 7% and 10% interest. The last payment of $500 is due May 1st, 1895. This note draws 7% interest. On other notes, of shorter date, I pay 10%.

"Our parsonage has been a great blessing to us. It would have been impossible for us to have remained on the field had it not been for the parsonage. We could not have found a fit place to have lived, even if we could have afforded to pay the high rents. In addition, it has been a great comfort. It is convenient to the church, and has been to us a home. As we try to think what our work here would have been without the parsonage, we come to realize more fully what a blessing it has been during these years and will be in the years to come. There has been no other one thing scarcely, excepting the church building itself, that has done so much to maintain our work here as the erecting of the parsonage.

"It seemed a large undertaking at the time, but the years have gone, the payments have been met, and the parsonage has been paid for, for which we rejoice. I am glad to see the progress our church is making in the way of building parsonages. A short time ago, I passed along a line of railroad recently built. At one station, where a few houses had been built, I found that the Methodist Episcopal church had built a parsonage. There was but one family of the church there, but their Board had built a parsonage; a minister had been placed in it and assigned work in a circuit of school houses or private homes. The church will come after while,—an instance of placing the parsonage before the church building in mission work. In old fields, parsonages are a good thing. In new fields, they are one of the essentials to permanent and successful work"

FINANCIAL STATEMENT.

PARSONAGE FUND.

Rec'd during year ending April 15, '91		$ 3,432 51
Balance on hand April 16, '90		717 49
		$4,150 00

DISBURSEMENTS.

Shadyside Church, Pittsb'h, Pa	$ 200	
Spokane, Washington	3,500	
Whittsunville	300	
Castroville, Cal	150	4,150 00

CHURCH EXTENSION—SPECIAL.

Balance on hand Apr. 15, '90	48 90	
Rec'ts during year ending April 15, 1891	241 81	290 71
Los Angeles, Cal	14 65	
Parna, Ill	12 00	
Emporia, Kans	3 00	
Pulaski	5 00	
College Springs	24 50	
Tingley Parsonage	5 00	
Wichita	10 00	
Cass St. Mission	30 00	
Western sufferers	63 06	
Pueblo	89 56	
Private gift	5 00	261 71
Balance April 15, '91		29 00

MINISTERIAL RELIEF.

Rec'd from contributions during year	518 05
Disbursements during year	513 05
Balance on hand	5 00

Respectfully submitted,
ELIZABETH M. CAMPBELL.

ANNUAL REPORT OF THE

WOMEN'S UNITED PRESBYTERIAN ASSOCIATION

FOR YEAR ENDING MAY, 1891.

I could wish that all the dear sisters composing our loved Zion were at this meeting to day of the W. G. M. Society, then it would not be necessary to consume your valuable time with a report from the Women's United Presbyterian Association, for this year you have come to the cities where the three great charities under the care of this association are located.

When you met at Sparta, Xenia, Monmouth, Washington, Pa., Argyle, and Washington, Iowa, your only idea of your Orphan's Home and Memorial Hospital was formed from our brief reports. Seeing is always so much more satisfactory than hearing, that we rejoice that this year we have been permitted to welcome you to these institutions. This year you have looked into the bright faces of our orphans, have heard the music of their voices, have listened to their kindergarten exercises. You have examined their Home from basement to mansard, have seen all its arrangements. You have met their tender care-takers, who for twelve years have been mothers to these motherless ones, and you have become familiar with all their surroundings.

You have visited our Memorial Hospital with its snowy beds, its bright rooms, bearing such honored names as Fulton, Pressly, Patterson, Martin, as well as doubtless you noticed smaller mementoes of cherished ones who have passed to the other side, and whose names are kept fresh by these memorials, and you have been able to judge whether indeed this Orphan's Home and Memorial Hospital are such as you in your fancy painted them; whether the means which from time to time you have sent us through your missionary societies, or from yourselves as individuals, have been wisely expended.

We can also show you the building which we hope in a few months to occupy as a "Home for the Aged of our Church," where we shall strive to make bright the declining years of fathers and mothers in Israel who have served their generation, and in the sunset of their lives are patiently waiting for the summons to their heavenly home, surrounded by all the comforts of home, and permitted to enjoy such religious privileges as from childhood they have been accustomed to. All these we wish you to see so you can report to your churches what is being done for the orphan, the sick and the aged.

The work of this Association extends now over twelve years. We have progressed cautiously, ever watching the leadings of Providence, and only advancing as God opened the way and bade us move onward, until now we have under our care such a work for the suffering, bereaved and feeble ones of our church as is seldom assumed by any one denomination.

The Orphan's Home being the eldest child of the Association, comes first in the order of reports. Since last May, 94 children have applied for admission, but we were only able to receive 42, which is considerably less than half. It is hard to refuse so many touching appeals as come constantly before our Receiving Committee, but it would require a building double the size of ours were we to take all who apply, and when we enlarge our house it will cease to be the *home* it now is, losing its cosy "home life," which is its most charming feature. In all we have had during the year 96 under our care. Of this number 20 have been

dismissed to friends, 12 have been out on trial to those whose purpose it is to adopt them into their families, and two have been sent by our Board to a school for those whose minds are feeble—and we trust they will be greatly benefited by this course of mental training.

For more than a year the shadow of death never darkened our Home, but during the past few months many of our children have sickened, and five of our dear little ones have been taken to the better land. One was old enough to love the Saviour, and we believe she did, for her Christ-like spirit was manifested constantly in her daily life. While we grieve to see these "buds of promise" pass away, we rejoice to feel they are far removed from the temptations of this life, and are "safe in the arms of Jesus."

Indenture papers have been prepared for seven of those who have been out on trial, and one has been legally adopted. This means that eight dear homeless little ones have been received into christian families permanently, where they will receive such care and training as will, with God's blessing, enable them to become good men and women.

There are to-day in a number of homes in our land bright, intelligent boys and girls rapidly budding into manhood and womanhood who have been rescued from worthless parents, saved from lives of sin, and "plucked as brands from the burning." After a sojourn of months with us they were transplanted to christian homes where, surrounded by healthful influences, enjoying loving care and advantages of education, they are growing up to become ornaments to society and earnest workers for God and His cause in the world. Many of these same children, had they not been received into the shelter of our Home, would have become as degraded as any in India or Egypt, and we are doing as genuinely Home Mission work in this line as if we were searching for the ignorant to give them the gospel in the wilds of our western country.

But our children do not all come from the depraved of earth, and in this respect we are meeting a want greatly felt in the past. Many a mother's dying bed has been made softer by the knowledge that there was a home ready for her orphan children.

Only four months ago, we were called to the bed-side of a dying Christian mother, to receive from her hands three lovely children. We witnessed her silent agony as the tears coursed down her worn cheeks, and as she sank exhausted on her pillow after she had bravely signed the papers, giving her little ones to us, we realized what priceless treasures were committed to our keeping, as well as what a boon our home was to just such widowed mothers, who can feel comforted in leaving their children, realizing that they would not be cast out upon a cold world, but enjoying the shelter of a veritable home, where they would receive tender care. With this thought uppermost in her mind, this devoted mother was enabled to give us her darlings. Terrible as the trial was, I never witnessed more real heroism, and you, my sisters who are mothers, may think you have passed through bitter trials when you have been called to give your little ones into the tender Shepherd's keeping, but thank God to-day that he has never asked you to pass through such an ordeal as this poor mother. Exactly two months from that day she was called to her heavenly home, and henceforth we are the guardians of these orphan children.

We endeavor every year to send our children to the country during July and August, and last year our appeal to the country congregations for invitations brought such a hearty response that we received twenty-five more invitations than we could accept. Every child was permitted to escape for a month from the

heated atmosphere of the city, and enjoy the luxury of wandering among green fields and shady groves. For two weeks our home was closed, affording our weary matron and her assistants a season of rest, and we do hope for the same generous hospitality, this summer, for our fifty-eight children.

Our older children attend the public school, study hard all the year and rank well in their classes. One teacher says, "The Home children are the best pupils I have." All unite in reporting them prompt and obedient and their average high. All who are old enough attend church and Sabbath-school at the Fifth Church, Allegheny, and, during the past winter, four of the older children confessed Christ. We try to have our home resemble a large family, enjoying all the freedom of home, and as few as possible of the restraints of an institution.

We also bring to you to-day the second report from our Children's Memorial Hospital, prepared by Secretary Mrs. Jean S. Sands. From it you will learn what has been done during the past year in this branch of our Association work:

"In presenting to you the Second Annual Report of our Children's Memorial Hospital, we desire to make mention of God's goodness to us as a committee in permitting us to be co-laborers with himself.

"Since the last annual meeting of this Society, fifty-nine patients have been admitted to the Hospital. Of this number, forty-nine were from the Orphan's Home. Many of you are aware that our Hospital was first thought of in connection with our Orphan's Home work, but after it was built and finished it was thought a pity to have the little white cots unoccupied, simply because we had no sick children from the Home. After carefully and prayerfully considering the matter, the doors of our hospital now stand wide open, with a warm, loving welcome to any sick child, no matter what its creed or color may be, the Orphans' Home children always having the preference. It is comparatively an easy matter to find a home for a friendless child in good health, but to find a refuge for a sick child is sometimes very difficult.

"I wish you could all be familiar with the many interesting cases we meet with in this work. A little child was sent to us last summer by the Children's Aid Society of Western Pennsylvania. His home was in New Castle. He was about three years old and his mother was dead. The physicians feared he was going blind. He could not hold up his head and was in very poor condition every way. We dismissed him a short time ago, rosy and happy, and you would never recognize him as the puny sick boy, who came to us last summer. He had endeared himself to every one connected with the Hospital, and we were loath to part with him.

"A little girl is now with us for treatment from Oil City, a friendless boy from Washington County, Pa., an infant from the Dorcas Day Nursery, of Allegheny, and two friendless children from Waynesburg, Pa. We mention these cases because they are instances of the work we are constantly doing.

"Drs. C. Jane Vincent, C. B. King, C. H. Voight and J. S. Mabon comprise our medical staff. Each physician visits three months in succession, the others coming when requested by the one visiting. They render their valuable service 'without money and without price.' The Hospital is under the care of fifteen ladies elected annually by the 'Women's United Presbyterian Association.' At our regular monthly meeting, (third Wednesday of each month,) a visiting committee is appointed, composed of two members, whose duty it is to have a general oversight of the Hospital, and present a written report each month.

"Our contagious ward is located on the third floor, and children committed to our care having any contagious disease are taken there at once, and a nurse is provided for them. During the winter we found it necessary to fit up a bathroom in this ward, and we now wonder how we got along without it."

An unknown friend in Marissa, Ill., has sent us a generous donation, two years in succession, for which we take this opportunity of returning our thanks. It is very gratifying to tell you of the interest the children of the church

are taking in this work. The infant class of the Stamford United Presbyterian church of South Kortright, New York, have, during the last few months, sent us their birthday money and quite a number of scrap books. The Sabbath-school of Santa Ana, California, (Rev. T. J. C. Webster, pastor) sent us a nice donation during the past winter. The last week the Verona Mission Band Monongahela Presbytery have, through their leader, sent word that they would take a bed and provide for it. A number of other Mission Bands and a circle of "King's Daughters" have also taken beds. By paying *eighteen* dollars a year any band or society can put their name on a bed, paint it any color they may select, and have the privilege of putting a patient in it, provided they pay the patient's board.

The "Fruit and Flower Mission of the Fourth church, Allegheny," never forget us, and each *week* bring lovely flowers, and oft-times fruit.

And now let me ask an interest in your *sympathies*, your *prayers* and your *offerings*. At present our wants are fairly well supplied, but donations of jellies, fruit, muslin (old and new) mosquito-netting, &c., are always needed in Hospital work. At present our Treasurer reports a balance in bank, but we do not know how soon we may be called upon to part with it. Hospital work is expensive. Oft-times we have nothing to show for a large expenditure of money, except a sick child made well, through God's blessing upon the means used, but you will agree with me, that it is a *wise* expenditure. We do not know what a day may bring forth. To-day we may have but two or three patients, and to-morrow every bed may be filled.

We hope during the coming year you will not forget the sick and suffering children whom God in his providence has sent to our hospital, and when we are called to that home where there is no sickness or death may it be said of each one of us, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Two years ago, when our Memorial Hospital was finished, furnished and free from debt, we decided to take another step forward in our progressive work, and commence a Home for the aged of our church. In last year's report to this Society, you heard how very quickly we received the most signal token of our Heavenly Father's approval, in the gift of a house and lot in Allegheny. At first we thought to commence our Home there, but in an incredibly short time we had applications enough to fill it, and we found we must look elsewhere for more space. A committee of "ways and means" was appointed, who for the past year have visited lots in the city and out of it, often journeying many miles amid mud and snow and slush, in clear weather and cloudy, and bringing to each association meeting reports of what they had seen. Some places were all we could desire in location and surroundings, but the price was too high; others were too far from the city; others were beautiful for situation but far from a United Presbyterian church. The committee were weary of looking, and almost despaired of finding such a place as we desired, when the present house and lot, directly in front of the Wylie Avenue church was offered us at our monthly meeting, Feb. 27. The price was reasonable, the terms easy, and we decided to purchase. Committees were appointed in each of the city and suburban churches to collect money for the first payment, and for the needed repairs. One month from that day the Treasurer reported $3,000 in bank and many pledges for more. Since then the sum collected has amounted to over $5,000, of which $3,000 was to meet our first payment and $2,000 for repairs. Besides this, five rooms are to be furnished as memorial rooms—one for Mrs. Jennie

Lee Martin, of Monmouth, Ill., by her daughter; another by Mrs. William Miller, of Allegheny, for her husband; Mr. R. C. Lyon, of 3rd church, Pittsburgh, furnishes one in memory of his wife; a fourth by Miss Mattie J. Smith in memory of her mother, and the 5th church, Pittsburgh, will furnish another as a memorial of their former pastor, Rev. S. B. Reed.

Before the frosts of autumn come we expect to have our Home ready for occupancy, and at your meeting next year we hope to report that this, too, is out of debt. Please carry this thought home with you, that we will still need your aid to maintain this Home, and we believe that the United Presbyterian Church of North America will contribute as liberally to this institution as it has for twelve years to the Orphan's Home. These are no *local* charities—our doors are open to receive the orphans and the aged, as well as the sick, from Maine to California. We need your prayers and your money, as well as donations of anything useful, and in the coming season when you gather in harvests of vegetables and fruits, remember your Homes for the orphan the aged, as well as the sick in your Memorial Hospital.

It is a glorious work to tell the story of the cross among us in the dark places of the earth, to spread the news of salvation to earth's remotest bounds; in so doing we are obeying our Master's great command, but this is not our whole duty. When we stand before the great white throne, where will be gathered all nations and the Son of Man will come in his glory with the holy angels, it will be to those who fed the hungry, clothed the naked, visited the sick, sheltered the stranger, that He will say: "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world."

Respectfully Submitted,

MARY F. REED,
Corresponding Secretary.

REPORT OF MAGAZINE COMMITTEE.

Paul "thanked God and took courage." So may we as we approach the end of our fourth year. Amid cares and anxieties the work has gone on uninterruptedly. In peace and harmony your Committee have consulted and planned and labored. Relations with the publishers have been pleasant. We gratefully acknowledge the loving, earnest help of contributors, agents and subscribers. Miss E. W. Pollock, of the Question Drawer, and the Committee on Program deserve special mention. You have greatly assisted us by your cheering words, and we know when so much labor has been expended we have had your prayers. We are in constant receipt of letters containing expressions as to the helpfulness of the Magazine in societies, bands and home circles, and we are specially pleased to have unmistakable evidence that the young people are interested.

So we believe that we may speak in a distinctly encouraging tone of the condition of the Magazine. Our friends and helpers are not decreasing in number, and we think that the *need for* the Magazine and the *needs of* the Magazine have only to be better known to increase the number of enthusiastic friends and helpers.

Financially the year has been a fairly prosperous one, as appears from the report of our Treasurer. The slight decline, however, instead of increase in subscriptions, makes us inquire as to the cause and remedy. In many parts of the country there has been a financial strain that has been felt in every enterprise,

but in this respect a better day seems to be dawning. We learn that the shrinkage in very many cases has been owing to the lack of some energetic person to look after the interests of the Magazine in congregational societies. Presbyterial agents can do much in stimulating local agents and thus securing a thorough canvass, but the work will be but poorly done after all unless local agents do their part faithfully. We hope persons who are interested in the prosperity of the Magazine will seek to have themselves appointed. This is one of the instances in which "office seeking" is not only legitimate but to be commended.

It has been suggested, in some quarters, that the subscription price be raised to seventy-five cents or one dollar, with premiums and club rates. It should be borne in mind that the price was fixed at sixty cents to bring it within the reach of all, and the motto on the cover proclaims the great aim: "Thy kingdom come." Therefore let us push its claims, not as we would those of any other magazine or paper that finds its way to our tables, but on the high ground of disseminating missionary intelligence as a means of advancing His kingdom.

The month naturally divides itself into weeks, but for the Magazine there is an additional division. Although there is a regular committee meeting each Wednesday afternoon, the month is thus divided: The body of the Magazine is made up on the 5th of the month previous to issue; all later matter must be in on the 17th; it is sent to the bindery on the 23d and must be mailed by the 1st—a never ending round. Contributors are requested to take note of these dates, and also that the 28 pages are a fixed quantity and cannot, by any device of ours, be stretched. The Magazine is not as large as our hearts, or even as the satchels in which we carry our copy, where there is always room for the late contribution, for when it is full it is full and "closes with a snap," as the boys say. During the first year of its existence, the Magazine was in the dilemma of the man who tried to please everybody and pleased nobody. To accommodate tardy contributors, the work was held back, the good nature of the publishers taxed, the Magazine belated and subscribers annoyed. We have learned several lessons by experience.

Letters have been received showing that the arrangement of the past two years between the General Society and Magazine Committee for publishing "Minutes" is not generally understood. The Magazine Committee agreed to publish the Minutes as a regular number of the Magazine, providing that the General Society would pay the difference between the cost of the Minutes and the *average* cost of a regular number. The statistics were printed by the Shaw Brothers, of Allegheny, and the papers by Marshall & Beveridge, of Xenia, Ohio, on same terms as when the bids of these two firms were the lowest of a number received from different cities.

Some one asks, "Why cannot our Presbyterial society sell a sufficient number of copies to reimburse itself as when the Minutes were published separately?" For this reason: All Magazine subscribers receive the Minutes at the rate of five cents a copy postage paid,—the regular price of a number of Magazine, instead of fifteen cents plus postage, three cents, the former price. It costs just the same to publish the Minutes separately as in the Magazine, the only difference being in *postage*. When published separately the goverment gets very nearly $150 for carrying the Minutes, whereas it carries them for about $20 if they appear in the regular publication, that is, the regular number of Magazine, the latter being entered as second-class matter.

Financially there is no gain to the Magazine in publishing the Minutes. The publishers are willing to do the work, but not anxious.

From all this it is evident that the only gain to the Magazine is as an aid in increasing the circulation. The gain to the societies is a saving of at least $100 in postage and in a much larger scattering of the "Minutes" with, it is hoped, beneficial effects.

If, however, these gains are offset by any dissatisfaction, the Magazine Committee strongly recommend that the old method be resumed, and that in this case there be a separate committee on Minutes, as the Magazine Committee have their hands too full to undertake their publication unless they be allowed to take the place of a regular number.

In accordance with the Society's instructions last year, advertisements of good character have been solicited and a beginning made. Friends in the large cities have greatly aided in this, and it is to them we must still look for help.

In conclusion allow us to impress two things: —one is promptness in sending contributions, the other the necessity of energetic effort for *maintaining* and *increasing* the circulation.

At the same time we should never forget that we are but instruments in the hands of the Great Worker whose glory we seek, or profess to seek, and therefore in all our schemes and plans it is before all things necessary that we (each member of the Magazine Committee and each member of every auxiliary) yield ourselves unto God, not fitfully or generally, but constantly and conscientiously, in the humble confidence that He who has graciously given us the opportunity of doing this work will give us good success in it.

Respectfully Submitted,
MAGAZINE COMMITTEE.

TREASURER'S REPORT.

Mrs. J. G. Carson, Treas.

To Women's Missionary Magazine, DR.

Received from Presbyteries for Minutes	$ 328.31
Advertisements	60.75
Interest	11.75
Donations	13.00
Resolutions	34.39
Subscriptions	2,616.46
Total	$3,064.66

CR.

To Marshall & Beveridge	$2,472.72
" Moss Engraving Co	75.00
" Shaw Bros	147.00
" Current expenses	208.92
	$2,903.64
Excess of Receipts	161.00
Balance on hand Apr. 30, 1890	1287.00
Balance on hand May 7, 1891	$1,448.00

REPORT OF COMMITTEE ON PROGRAMMES FOR MISSION BAND MEETINGS TO WOMEN'S GENERAL CONVENTION AT PITTSBURGH, MAY, 1891.

At the Washington, Iowa, Convention a committee consisting of Mrs. Mary Clokey Porter, Mrs. J. A. Patten and the undersigned, was appointed to prepare monthly programmes for Mission Bands to be published in the Women's Magazine. The committee would report that an outline of exercises has been furnished for every month of the last year, except August, for which by mistake it was sent too late. Arrangements have been made for the month of June with which the work of the present committee will end.

Respectfully Submitted,
JENNIE LOGUE CAMPBELL,
Chairman Com.

FIFTH ANNUAL REPORT OF

WOMEN'S GENERAL MISSIONARY SOCIETY.

Treasurer's statement of receipts and disbursements by Board of Directors, for the year ending April 15, 1891.

	Cash Balance Apr. 16 1890.	Receipts from Contributions.	Receipts from other Funds.	TOTAL.	Disbursement.	Distributed to other Funds.	Total Disbursed.	Cash Balance Apr 16 1891.
Life Membership	$ 115.00	$ 100.00	$ 75.00	$ 290.00	$	$	$	$ 290.00
Legacies	150.00	.....	.....	150.00	.....	.....	.....	150.00
Foreign Missions—General	5,314.08	3,529,05	973.60	9,816.73	2,993.64	309,08	3,302.72	6,514.01
Foreign Missions—Spacial	55.00	2,298.03	.....	2,353.03	2,303.03	.....	2,303.03	50.00
Salaries of F'gn. Mis'aries	1,379.92	7,314.55	.....	8,694.47	6,637.99	.....	6,637.99	2,056.48
Dr. Johnson's Hospital	141.53	175.55	110.00	427.08	.....	.....	.....	427.08
Dr. White's Mem'l. Hospital	38.62	362.30	199.08	600.00	600.00	.....	600,00	.....
Home Missions	.....	4,635.50	973.60	5,609.10	475.00	558.91	1,033.91	4,575.19
W. Springs Indian Mission	9,328.36	2,446.86	.....	11,775.22	1,054.46	.....	1,054.46	10,720.76
Freedmen's Mission	2,095.19	2,353.96	1,597.12	6 946.27	163.50	5,882.77	6,046.27	.....
Little Girls' Home, Knoxville	48.56	712.25	.....	760.81	636.50	.....	636.50	124.31
Little Boys' Home, Knoxville	3,437.80	1,951.12	2,981.08	8,370.00	8,370.00	.....	8,370.00	.....
Bible Reader, Freedmen	.....	105.00	295.00	400.00	400.00	.....	400.00	.....
Norfolk, Freedmen	63.00	126.89	.....	189.00	110.00	.....	110.00	79.89
Industrial Home, Chase City	557.84	1,238.38	2,606.69	4,402.91	4,402.91	.....	4,402.91	.....
Church Extension & Par'sge	717.49	1,920.00	1,512.51	4,150.00	4,150.00	.....	4,150.00	.....
Church Extension—Special	48.90	216.81	25.00	290.71	256.71	5.00	261.71	29.00
Ministerial Relief	.....	518.05	.....	518.05	513.05	.....	513.05	5.00
Orphans' Home, Allegheny	.....	348.75	4.00	352.75	352.75	.....	352.75	.....
Children's Mem'l Hospital	.....	38.00	.....	38.00	38.00	.....	38.00	.....
Aged People's Home	45.00	478.00	232.35	755.35	755.35	....	755.35	.....
General Missionary Society	218.87	772.63	.....	991.50	230.92	620.52	851.44	140.06
Thank Offering	.....	4,208.75	.....	4,208.75	.....	4,208.75	4,208.75	.....
	$23,755.16	$35,850.43	$11,585.03	$71,190.62	$34,443.81	11,585.03	46,028.84	25,161.78

Transfers from one fund to another refer mainly to "Thank Offering" account and in some cases to funds transferred to meet present emergencies, to be restored during the current year.

The Annual Report of Contigent fund of Women's General Missionary Society and Board of Directors, April 15, 1891.

RECEIPTS.

Balance on hand April 16, 1890	$ 218.87	
Received from collection, Washington, Ia	28.35	
Received from Presbyteries	37.25	
Sale of Mission Band Helper	41.70	
Sale of Rules of Order	10.60	
Sale of Thank-offering Envelopes	16.57	
Fines paid by Members of the Board	6.29	
Contributions	4.16	
Interest on bank deposits	627.71	$ 991.50

DISBURSEMENTS.

Traveling expenses of Officers	73.85	
Stationery and printing	76.15	
To Treasurer of Magazine Committee for printing Minutes	50.00	
Executive Committee, Iowa	8.00	
Sec'ys expenses for stationery, postage, etc	3.47	
Treasurer's expenses for books, stationery and postage	9.70	
Other contingencies	9.75	
Transfers to Freedmen's Mission	620.52	$ 851.44
Balance on hand April 16, 1891		$ 140.06

Respectfully submitted,

E. J. SLOAN, Treasurer.

This report is included in General Treasurer's report, but itemized here for convenient reference.

REPORT OF THANK-OFFERING COMMITTEE.

Women's General Missionary Society, Pittsburgh, Pa., May 14, 1891.

Name of Presbytery.	*Amount.*
Allegheny	$ 625 84
Argyle	72 57
Arkansas Valley	16 88
Beaver Valley	179 65
Big Springs	13 00
Brookville	35 00
Butler	20 00
Caledonia	133 18
Cedar Rapids	82 81
Chartiers...($8.25 overpaid, see below)	301 33
Chicago { 12 00 / 29 00	41 00
Chillicothe	30 00
Cleveland	73 00
College Springs { 88 00 / 5 75	93 75
Colorado	75 00
Conemaugh	27 59
Delaware	39 65
Des Moines	82 30
Detroit	23 00
Egypt	10 00
Frankfort	9 00
Garnett	18 00
Iowa—North Western	5 00
Illinois—Central	13 00
Illinois—Southern	84 50
Indiana	88 00
Kansas City	30 00
Keokuk	93 00
Lake	229 30
Le Claire	15 62
Los Angeles	18 50
Mansfield	40 00
Mercer { at meeting, $62 00 / additional, 35 00	97 00
Monmouth	140 00
Monongahela	1,434 00
Muskingum	91 30
New York	100 00
Ohio—First	148 05
Omaha	138 76
Oregon	46 00
Philadelphia	82 00
Princeton	80 75
Rock Island	70 37
Sialkot, per Mrs. Rev. McKee	5 00
Sidney	42 00
Steubenville	70 00
Westmoreland	178 40
Wheeling	204 50
Xenia	230 00
Mrs. N. S. Barr	5 00
Miss Cora Dickey	1 00
Miss Sarah Dennison	22 00
Chartiers Presbytery overpaid	8 25
* "A Friend," on account of a pair of hand-knitted hose	10 00
A pair of kid gloves	1 25
Unknown contributions	18 50
	$ 5,796 60
[After this report had been read and adopted, four gentlemen in the audience sent a written notice to the Chairman that they would each give one-fourth of amount ($203.60) necessary to make the total six thousand dollars, which has been done, each one paying $50.85	203 40
May 14, '91, Grand Total	$ 6,000 00
" 15, A thankful woman	5 00
" 15, A friend of the Women's Board	5 00
" 15, No name	2 00
" 16, "Several friends,"	10 00
" 19, Colorado Springs	25 00
" 16, Delaware Pres'tery, additional	71 56
" 16, Westmoreland Pres., "	8 00
" 27, Wheeling Presbytery, "	19 00
June 2, Mercer Presbytery, "	11 36
" 2, Princeton Presbytery, "	3 50
" 4, Rock Island Pres., "	2 00
Amount in full	$6,162 42

Respectfully submitted,
ELIZABETH M. CAMPBELL,
Chairman.

*These were knitted by quite an old lady of Morning Sun, of the first Presbytery of Ohio, as her Thank-offering because she had no money to give. It has been suggested that they be given to the Aged People's Home. That however, can be left to the discretion of the Women's Board.

DESIGNATION OF THANK-OFFERINGS.

Name of Presbytery	Home Missions.	Church Extension.	Freedmen's Missions	Ministerial Relief.	Medical Work. Dr. Johnson	Medical Work Dr. White.	Women Home Missionaries.	Aged People's Home.	Women's M. P. Association.	Pueblo Mission.	Publication Fund.	Total.
Allegheny	*$15.00	$.....	.....	.....	$ 41.00	.....	$115.00	$ 49.50	.....	.....	.....	$ 220.50
Indiana	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5.00	5.00
Monongahela	†57.14	.....	.....	.....	.....	100.00	.....	516.38	100.00	.....	.....	773.52
Mercer	.....	.....	.....	3.00	.....	.....	.....	.....	.....	.....	.....	3.00
Muskingum	15.00	15.00	14.00	.....	.....	.....	.....	.....	.....	.....	.....	44.00
Philadelphia	83.25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	83.25
Wheeling	.....	.....	.....	.....	3.00	.....	.....	.....	.....	10.00	.....	13.00
Totals	$170.39	$ 15.00	$ 14.00	$ 3.00	$ 44.00	$100.00	$115.00	$565.88	$100.00	10.00	5.00	$1,142.27

* For Rev. J. Ambrose Wilson, Kearney, Neb.
† For Shady Side Church.

GREETINGS.

BY MRS. J. T. M'CRORY.

It gives me great pleasure, dear sisters, to have the honor of extending to you a welcome on behalf of the societies of our Presbytery.

"Words are the soul's ambassadors which go
Abroad upon her errands to and fro;
They are the sole expounders of the mind,
And correspondence keep 'twixt all mankind."

Welcome is the word we wish to send forth as our ambassador to-night. It is a word that is full of meaning; a word which, though it goes forth alone, fills every heart with joy to which it comes.

We now extend to you, dear sisters, gathered here from the various parts of our broad land, and as representatives of the women of our beloved church, a most sincere and cordial welcome.

But as the Apostle of practical godliness warns us that faith without works is dead, being alone, so we depend upon deeds to prove the sincerity of our words. We trust that our conduct while you are with us will in no way discount our words of welcome. We greet you as representatives of the larger half of the church. It is a matter of reproach among the enemy, and of lamentation by christianity that the greater number of Christians are women, but we see no reason for lament over the fact that fewer of our sisters than of our brothers, refuse to follow in the footsteps of our beloved Redeemer. We greet you as representatives of a new development in the method of Christian work, yet it is not new in spirit, for it is a historical fact that women were prominent in all Christian activity in the early church, and down through the ages in every great movement, for the glory of God and the redemption of the world, they have ever been found as faithful earnest laborers together with Him.

Our greeting is to you as representatives of practical christianity. We are happy to say that through the efforts of the women many missionaries are rejoicing to-day in their comfortable homes; the homeless orphan and the homeless aged are being cared for; workers are being trained for different fields of usefulness, and across the sea the gospel is having a wider application since the body as well as the soul is being ministered unto.

As we open our homes to you we are but acting on the exhortation of the Apostle to the Gentiles when he urges them: "Be not forgetful to entertain strangers for thereby some have entertained angels unawares." Although we may not have the honor of entertaining angels, yet as the angels whom Abraham entertained, who came to him as he sat in his tent door at noonday, left a blessing behind them when they had gone, so we trust that we shall be greatly the gainers by your visit to our city and our homes.

IMPROMPTU RESPONSE TO GREETINGS.

BY MRS. W. C. HUTCHISON.

It is said that among the sad things in this world are "the face without a smile, the home without a welcome." Addresses of welcome are often considered meaningless and formal. As we have listened to your words, so warm, earnest and Christian, we have thought of a feast furnished with "everything pleasant to the sight and good for food," finished and perfect in minutest detail, but not one word to "Hail the coming or speed the parting," no eye to brighten and sparkle—no hand extended in friendly welcome. Think you not much would be lacking to make the most royal feast enjoyable and palatable? And as reference was beautifully made to rich, honorable, faithful Abraham we continued to think of him as he sat in his tent door in the heat of the day. He lifted up his eyes, and lo, three men stood by him. Did he permit them to pass on without a word of cheer or friendly salutation? By no means. He ran out to meet them, bowed himself to the ground and begged them

to turn in and be refreshed; brought water for their travel-stained feet, and Sarah, good wife that she was, made cakes for them. We accept therefore your good wishes and hospitality in the same loving spirit in which you offer them, with the full expectation of enjoying with you delightful and profable Christian fellowship. Pleasant and sweet, (and essential, too,) as are these ministries and courtesies, they must not be prolonged, for the two days of our stay with you will be all too short to learn of, pray, and plan for, the work and interests of that great Kingdom which as the General Missionary Society of the United Presbyterian church we are earnestly seeking to advance.

That we may proceed in an orderly and expeditious manner with our business, I take great pleasure in introducing Mrs. Rev. J. P. Cowan, of Indianapolis, Ind., elected May, 1890, in Washington, Iowa, to be our President. And may we all realize

'Tis joy, not duty, to speak His beauty,
If we may,—we'll serve another day."

OUR WORK.

BY MRS. J. P. COWAN, PRES. W. G. M. S.

This is the eighth annual meeting of the Women's General Missionary Society of the United Presbyterian Church. The work accomplished by the Society shows that "hitherto hath the Lord helped us." The time had come for the organization and developement of the work. Others had labored, and we have entered into their labors.

In 1837 a few earnest women, of Xenia, Ohio, held a prayer-meeting in behalf of Foreign Missions; and as a result they petitioned the General Synod to send missionaries into the Foreign field. The minutes of the General Synod of the Associate Reformed Church for 1843 contain the following:

"On the paper from the Female Missionary Society of Allegheny, your committee recommend the adoption of the following resolution:

"*Resolved*, That the interest manifested by this Society in the cause of foreign missions is truly gratifying to Synod, and is recommended as worthy of immitation by their sisters throughout the Church."

In 1841 a Women's Society of the Associate Reformed Church of Pittsburg, supported the Rev. Wm. P. Breaden as a home missicnary at Morning Sun, Iowa.

Thus have come the thoughts, the prayers, and the hopes for the redemption of the world, as so many streams, which have made glad the city of God. Our work, therefore, is not new work, but old work taking on a new form. We at once began to reap the harvest as well as sow the seed. This Society was organized in answer to prayer to the Lord of the harvest that he would send forth laborers into his harvest. We are not here, therefore, to organize; we are organized. Neither are we here to discuss a theory or propose an experiment, for our success is assured. We are a part of the working force of the Church. Her work is our work, her business is our business. With her and by her we have been borne on the tide of prosperity.

When the twelve tribes of Israel went into camp for the night, each tribe had its place in relation to the pillar of fire. When they marched during the day, each tribe had its place in relation to the pillar of cloud. Now, we are not the greatest of the tribes, as a Church, or as a Society; but we do sustain a relation to our common Lord. Most gratefully do we acknowledge his favor, which is life, and his loving kindness is better than life. Most hopefully do we look to him to fulfill all the promises of his word to us in regard to our work.

First. Notice our work in relation to the Church. Our first thought and effort should be to advance the cause of Christ in the United Presbyterian Church We have accepted her doctrines and promised obedience to her laws. As a Society we have gone into the Foreign and Home fields, and we are sowing seed on the ground already prepared by the Church. By reason of the cordial welcome given

by the Church, we are supporting our own missionaries in Egypt and India; we are helping the Home Mission Board with money, and placing women as missionaries in difficult missions in cities; we are building churches and parsonages for the Board of Church Extension, and giving aid to the Board of Freedmen's Missions. We cannot afford to ignore the Church; neither can the Church afford to ignore us. Independence in mission work, at home and abroad, has in every case proved a failure. We are laborers in the Church together with God. It should, therefore, be our greatest desire to lift the banner of the Church higher where it is, and carry it where it is not.

Second. Notice our work in relation to the presbyterial and congregational societies. The General Assembly recognizes each Presbytery, and regards it as a misfortune should any Presbytery fail to send representatives to the annual meeting. In order to intelligently provide for the wants of the whole Church, the Assembly must know her need. What the Assembly is to the Presbyteries and congregations, this Society is to the presbyterial and congregational societies. We want to know what the women are doing in their respective organizations. Many presbyterial and congregational societies are well organized, and are doing efficient work; but no woman in this presence will claim that the society which she represents has reached the limit of possibilities.

It is a splendid gift which enables you to speak well along the line of general principles; but it is more profitable to be able to tell us what your presbyterial and congregational societies are doing, and *how* they do it. Two ministers listened to a person discuss a topic before our young people's convention. Finally one said to his companion, "That is a discussion of a theory"; and the answer was, "Yes, that, and nothing more." Young people cannot live on the flowers and gush of a piety displayed only at annual conventions. Likewise we may be held in ecstacy by the environment of the occasion, and never so much as touch the work with one of our fingers. Flowers are beautiful, and have their place; but fruit is a great deal more valuable. There must be a wide and direct channel of communication between this Society and each presbyterial and congregational society in the Church in order to do efficient work. We want the facts. You are here to testify to the facts. What is the condition of your society? What as to its numbers, its organization, its methods of work? Have you met with opposition, and why? Is the work done by comparatively few, and why?

The children of this world are wiser in their generation than the children of light. They always plan for results. A man engages in business for the money there is in it. The politician plans for an office. The chairman of the State central committee of the successful party in Indiana last fall, a few days before the election, declared that his party would carry the State by so many thousand votes. He was correct, because his committee knew exactly the condition of the party in each county, township, and precinct in the State. General Grant once said of his army, "I can feel it in my hand." That is, he knew its organization, its strength, its discipline, its courage, and spirit. It is said that when the late General von Moltke led the Prussian army against France, he gave each officer of his command an exact map of France, and that he had measured the width of the rivers he intended to cross, and prepared timbers for the bridges. He knew so well the strength and discipline of his army, and the enemy also, that not one change was made in the plan which brought him victory.

A few years ago the financial agent of a certain Presbytery was very successful in raising money for the work of the Church. His methods were very simple. 1. He studied the condition of each congregation in the Presbytery; what it had done, and what it was able to do. 2. He acknowledged promptly all money received, and thanked the treasurer of the congregation for the interest he was taking in the work. 3. He expressed the belief and hope that the congregation would meet all the demands of the Church. Everybody in the Presbytery became interested in this financial agent. It is always so. The weakest and humblest ought not to be forgotten. This society needs and wants the heart and hand of every woman and girl in the United Presbyterian Church.

Third. Notice the greatness of the work. God has always opened the door of missions when the people pressed

against it with determination. Our Lord said to his disciples at Jacob's well, "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." There was more work in Samaria, and in Galilee, and in Judea, than they could do. To them, the field was the world. To us, the field is the world.

The reports given and the addresses delivered at the World's Missionary Conference in London, in 1888, show that much work has been accomplished. The gospel is preached to every nation and kindred and tongue and people. Yet, I do not believe that the "crisis of missions" is upon us. Nations are not yet being born in a day. This is a great world. It is also a very wicked world. It is yielding to the power of the gospel very unwillingly. The heathen never asked the Church to send missionaries to them. The man whom Paul saw in vision did not represent *the desire* of the people of Macedonia, but their *great need*. Our missionaries in the foreign field never found the people waiting to receive them. Those who went to Egypt had to push their way along the valley of the Nile. It has been a sustained effort in India from the beginning until the present time. In both fields they sowed the seed and waited long for the harvest.

But now, the call for more money and more missionaries is greater than at any time since the missions were organized. The Foreign Board could use twice the present number of missionaries, and twice the amount of money given by the Church last year to great advantage. This is an encouraging fact in our work. No farmer complains of the greatness of the harvest, but rejoices in it. Egypt and India, through us, are stretching out their hands unto God. Every dollar given, and effort made in their behalf, have brought rich returns. 1. These missions have seen "the light of the knowledge of the glory of God in the face of Jesus Christ." 2. Our Church is known as a missionary Church. 3. And as we have thus scattered with a generous hand, God has greatly increased our efficiency at home.

It is my conviction that there can be no development of Christian character in the individual, or congregation, or Church, without a lively and generous interest in foreign missions. When the Church fully comprehends the great commission, "Go ye into all the world and preach the gospel to every creature," then the "crisis of missions" will be upon us.

But what of the home field? "White already to harvest." We are a part of this great field. Its people speak our language, and are kinsmen according to the flesh. All the Church gives for the support of the work at home is needed west of the Missouri river. Those only who have given this vast region of country, with its variety of climate, of soil, of resources, a careful study, can have any idea as to what it is, and its wonderful possibilities. There is the country lying between the Missouri river on the west and the Ohio on the east—great in number, great in power, unlimited in its resources; and in all its cities and villages and country places there is great need of the gospel. This is also true of the country lying between the Ohio river and the Atlantic ocean. The spiritual destitution of our land ought to enlarge the sympathy and quicken the energy of all christian people, patriots and philanthropists. Ours is not a heathen land, but the heathen are in our land. Some are in the shadow of our great churches; others are within a stone's cast of our mission churches—people who are destitute of spirituality and moralty.

Every earnest worker has asked, "Who is sufficient for these things?" There are two recorded instances of our Lord weeping—once at the grave of his personal friend, and once when he was come near to his own city; "He beheld the city, and wept over it" (Luke 19: 41). Paul never used stronger language than, when he said, "I say the truth in Christ I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Romans 9: 1-3.) How many hearts have ached for their own husbands and children and neighbors, only He who knows all hearts can tell.

If the apostle John was in our land today, and should visit our great cities and villages, and then go into all the homes that are on the plains and in the valleys, and on the hills and mountains, he could

write the same that he did more than eighteen hundred years ago: "He was in the world, and the world was made by him, and the world knew him not He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1: 10-12.)

Fourth. Notice the elements of success in our work. Certainly we must engage in this work with faith and prayer, and rely wholly upon the Spirit of God for direction, and for the blessing. This is the divine side of the problem. But there is a human side. "We are laborers together with God."

1. We want more knowledge, both general and specific—a knowledge which comprehends the greatness of the universal Church, For example, the history of mission work in the Sandwich Islands and in Japan is marvelous. There are people living who were born long before a Christian missionary proclaimed salvation to any of these islands. But now the voice of praise and prayer is heard everywhere. The Sabbath to these people is a day of rest and worship. The Chinese empire, which was in existence in the days of Abraham, the wonder and astonishment of the world, both as to the number of its people and durability of its government, is rapidly receiving the leaven of the gospel. The success of Bishop Taylor in Africa is a fulfillment of the promise of the Lord, "Greater works than these shall ye do because I go unto my father" (John 14:12.) Especially the work of our own Church should be as familiar to us as the faces of our friends. Who ever knew our foreign missions and missionaries and was not willing to do more and give more? Who ever studied the work in the home field without rejoicing at what has been accomplished?

Knowledge brings us into sympathy with the work. As we know, so will we do and give. That we may know, the *Missionary Magazine* and the papers of the church are prepared. These should be in the homes of our people. The reports of the work, and every proposition which affects the doctrine and government of the Church, should be carefully studied by all who desire to do efficient work.

2. Another element is fixed responsibility. The soldier is responsible to his commander, the employe to his employer, and the servant to his master. Likewise to our own Master we stand or fall. Condition and success are his; fidelity to duty is ours. If each member of a congregational society felt that she must bear her share of the burden, the reports next year would show a larger membership, increased contributions, and as piritual awakening in the congregation. This is our work. God has called us to it, and we have no right to turn it over to another or neglect it. On the other hand, the few have no right to do it. Every woman to work, and each woman to her work, is an excellent motto. The noble words of Dr. Theodore L. Cuyler on this subject are worthy of consideration. He says;

"I have watched the rise and fall of more than one 'patent' device for doing the Lord's work. 'Christian conventions' were all the rage a few years ago. They ccomplished some positive good in bringing Christians of different denominations together, in diffusing useful suggestions, in kindling devotional feelings, and arousing zeal; but somehow the 'workers' have always felt when the convention was over, that the good they had talked about yet remained to *be done*, and it had to be done, too, in the old-fashioned practical way that Paul and Peter and John did it. No convention or conference has ever discovered a 'royal road' to the saving of souls or the evangelization of a community, without personal labor upon and for each individual sinner. The best Christian machinery only posesses the power which the Holy Spirit imparts to *individual hearts*. The best methods for extending the kingdom of Christ are those which run in God's lines."

We have come as delegates and friends from all parts of the Church to consider our work. Let us have a clear understanding of our responsibility, and the far reaching results of this meeting; give to every part of the program our best thought and effort. I trust we have come with one heart and one mind to our work, longing for a fuller realization of the high ideal pictured on the heart when the beauty of the Lord our God is upon us.

In "The Legend Beautiful" the monk is represented as "in his chamber all alone," engaged in prayer, and—

"Suddenly, as it lightened,
An unwonted splendor brightened
All within him and without him
In that narrow cell of stone;
And he saw the blessed vision
Of our Lord, with light Elysian
Like a vesture wrapped about him,
Like a garment round him thrown."

While he thought thereon,

"To the convent portals came
All the blind and halt and lame,

All the beggars of the street
For their daily dole of food
Dealt them by the brotherhood.

"Should he slight his radiant guest,
Slight his visi'ant celestial,
For a crowd of ragged bestial
Beggars at the convent gate?
Would the vision there remain?
Would the vision come again?
Then a voice within his breast
Whispered, audible and clear
As if to the outward ear:
'Do thy duty; that is best;
Leave u to thy Lord the rest!'

"Straightway to his feet he started,
And with longing look intent
On the blessed vision bent,
Slowly from his cell departed,
Slowly on his errand went.

"As at length, with hurried pace,
Towards his cell he turned his face,
And beheld the convent bright,
With a supernatural light.
Through the long hour intervening
It had waited his return,
And he felt the bosom burn,
Comprehending all the meaning,
When the blessed vision said,
'Hadst thou stayed, I must have fled!'"

MEMORIAL SERVICE.

SKETCHES BY MRS. VIRGINIA HASTINGS.

DEAR FRIENDS:—I will give the names and a brief record of the three foreign missionaries whose loss we mourn today, leaving time for some of their personal friends to give a glimpse of their beautiful christian characters:

The first called home was Mrs. Sarah B. Lansing, who was born July 30, 1820, near the village of Moscow, Livingston county, New York, being a daughter of Hugh and Margaret Dales, and sister of our beloved Dr. Dales. She sailed from Philadelphia, September 30, 1854, for Damascus, Syria, where she labored for six years as missionary of the Associate Reformed church. In 1860 she was interrupted in her work by the terrible Druses out-break, and forced with other missionaries to flee for life. She went to Egypt, teaching first in a girls' school at Alexandria, and then in Cairo. She was united in marriage with Rev. G. Lansing D. D., August, 1866, in Cairo, where she continued to work for the Lord until the angel of death came to bear her to her eternal home, on the evening of November 26, 1889. "Her body rests on the classic banks of the Nile," and, as she requested, by the side of the beloved and lamented Mrs. John Giffen. Her husband survives her.

The next to receive the summons was Mrs. Edna Patton Morrison, in far-off India. She was born in Xenia, Ohio, on the 22nd of June, 1866; was a daughter of Hon. John and Matilda Patton. Early in 1886 she was employed by the missionary societies of the three United Presbyterian congregations of Xenia as a Bible-reader among the destitute and ignorant of that city. She was married August 12, 1886, to Rev. G. W. Morrison, and they sailed for India, from New York, October 12, 1887. Her work ended on the 7th of April, 1890, and the following day she was laid to rest, with her infant son in her arms, in the cemetery at Gujranwala, India. Her husband and son, Harold, survive her.

The third and last called to her heavenly home was Mrs. Laura Katherine Nichol, who was born in Pittsburg, Pa., January 3, 1865. Her parents were Simon and Joanna Herget. They were members of the German Evangelical church, but, on their removal to Allegheny, their daughter was led to attend the Sabbath-school of the Second United Presbyterian church, and in time united with that church. She was educated in the schools of Allegheny, and taught in the third ward for seven years. She was united in marriage on the 12th of September, 1889, with Rev. Wm. M. Nichol, of Indiana, Pa., and they sailed for Egypt on the 16th of October. They were stationed at Mansourah. She received the summons on the 17th of July, 1890, leaving husband and infant son to mourn for her. As her husband beautifully expressed it, "She is a King's daughter and has gone to see the King in his beauty."

MISSIONARY SOCIETIES IN EGYPT.

BY MISS ANNA Y. THOMPSON, EGYPT.

"As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Only those who have been thrown, for any length of time, among unthinking, ignorant, superstitious people, or among those who scorn our holy religion, can realize the feeling that comes over that person when again surrounded by sympathizing christian workers in the home land. This is one reason why foreign missionaries should take vacations sometimes, so that their souls may be refreshed, and also that they may get some new methods in church work.

In 1882, just after the close of the Egyptian war, Miss Smith returned to Cairo, accompanied by Mr. and Mrs. Finney. They were impressed with the results of the missionary societies in America, and were able in a short time to impart some of their enthusiasm to their missionary sisters, and to the Egyptian pupils. In December, Miss Smith commenced a society in her school in the South Side, and the following week we began one in the Esbekieh boarding-school. The design in these, was not only to collect money, but to teach liberality, and, as the American societies had sent of their money to the foreign work, so the Egyptians might learn to feel the need of the less enlightened ones in their own land, and reach out a helping hand. Our efforts were not in vain in the Lord, and in both societies there were soon those who were willing to offer themselves as Bible women, and some gave willingly their tenth for church work, while others with their needles or crochet work learned to earn something to give to the Lord's treasury; and those who went from house to house teaching could tell of the needs of the women and the progress they made in their lessons. So most of the money collected was used in paying a very small salary to these zenana teachers. The meetings were made as attractive as possible by the exercises conducted, and in Esbekieh we were often encouraged by an address from a traveling missionary or an interested tourist. Talent money was given each society, and quite a good sum was collected as a result. In one of these $25 of the $31 thus raised was sent for work among the women in the villages. In Miss Smith's society, two years ago, $23 were collected as a thank-offering.

The founding of the missionary society in Assiout in January, 1886, was due partly to the gift of a box from an Edinburg United Presbyterian missionary society to Mrs. Hogg the preceding autumn. The members of the Assiout society represent three different schools in the city, and their contributions are larger than in any other society in Egypt. Some of their money has been sent to foreign work in India and Africa, but much of it has gone for the help of native churches, or for teaching women to read. Only those who have lived in such a country can realize the need there is for teaching the women, because there is such ignorance, superstition and indifference among them, and few here can realize the difficulties that lie in the way of their learning. Some time ago a missionary writer on this subject said, "What can we do for the hundreds of women in Upper Egypt who are longing for light, to say nothing of the thousands who are so blind that they do not know that they are in darkness?" The teachers of the women are sometimes widows; two or three have given lessons from house to house carrying their babies in their arms. Sometimes boys from the schools teach the women, as in Esneh and Casair. Sometimes there are blind men, or others who do the work, but in Cairo and Assiout much is done by girls from the school, or those who teach in the school part of the day. In some cases this requires a good deal of courage and self-denial, for many people think it is a shame to have their daughters teach in this way.

In February, 1886, Miss Connor began a society in her school in the Koolatic or Boulac district, and this was carried on in much the same way as the others, the money collected being used in the same way.

During the same year Miss Smith, feeling that more should be done for the out stations, visited Tantah and organized a society. Some money was collected, a teacher for the women secured, and work

well commenced, but, owing to the want of a missionary on the ground to manage things, the plan failed there, and also in Maydoum, where she commenced another about the same time. Thus it will be seen that missionaries are needed, not only to organize but to help carry out the details of their plans, which are often contrary to native ideas, or at least require energy to fulfil them.

The next society organized was in Koos, in April, 1890. This town is fifteen miles north of Luxor, about 560 miles from the Mediterranean sea. It lies in a rich plain to the east of the river, and here Uncle Fam first raised the banner for the truth in opposition to the errors of the Coptic church, where he had been the leader of the chanting in the church service. The society was organized (at the request of the pastor), one calm bright morning at half-past seven o'clock, the Rev. Mr. Anshalian being elected president, as he was the only one who had any idea of what the meeting should be or what was its object. The only one of the fifty or sixty women present who could act as secretary was not allowed by custom to let her face be seen, or her voice heard, in any meeting, as the family were in mourning. Oh, the power of these customs for retarding the progress of the gospel! The women were all enveloped in either blue or black coverings, except the wife of the pastor, and many of them sat on the mat on the floor of the women's part of the church. Yet they were an unusally intelligent company of women, some of whom had been drilled in Scripture doctrines by our Uncle Fam. The pastor gave the second address of the morning, and, during his remarks, he asked them to give every week at least as much as the price of a cake of bread, which they could give to a beggar without asking their husbands. His eloquent appeal produced its effect, and "the people offered willingly" a sum varying from one cent to five as their names were called out, the money to be paid every week at their prayer-meeting. In a late letter Mr. Anshalian said they collected, in the ten months they had been organized, $23.25, and that the sum had been handed to the presbytery for the spread of the gospel in Egypt.

Our sixth society has been organized recently in the prosperous Senoris congregation, in connection with the girls' school, which is now taught by a pupil of the Cairo boarding school, who was supported some years there by the L. M. S. of Coila, N. Y. The only item I can give concerning it is, that the average attendance is six women and fifteen girls.

The Presbyterial society of Egypt was organized in August, 1886, when there were four local societies, but it is a little irregular as to its members or delegates, because it is composed of the lady missionaries on the field, no native delegates being present. This was thought best as we wished to be recognized and represented, when it was practicable, at the Women's General Missionary Society, and yet feel we could not pay the way of native delegates to Ramleh, the place selected for the annual meeting. You all know how difficult it is to collect money for the delegate fund in America, although many have a competency of this world's goods. How much more difficult then would it be where people are poor.

It was not thought best when the constitution of the society was adopted, to have any treasurer or funds to control, it being more advisable to have our estimates for expenses, and our applications for help of any kind, submitted to the Missionary Association as usual. Thus there can be one united head instead of having women's work conflict with the general control. The work is one work, and Christ is our Head and Master.

I was much interested lately in hearing of a plan where the missionary societies in America, like "Our Young People," would include both sexes. If women and girls need to be informed about missions, and stirred up to love and good works, do not the men and youths need the same means to influence them? Let us wherever we are, whatever our position is, take the New Testament rule both in working and giving: "Whatever ye do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

"Women's work is principally in the home circle, the school room and society, but when the work is well done there,

more than half will be done of what is necessary for elevating mankind." There are many women in Egypt against whom "the kingdom of Heaven is shut" by prejudice, superstition and devil worship, and who are as hopelessly ignorant as though they worshiped idols. Their ignorance appeals to us for help, and those who have been partially enlightened cry, "Come over and help us." Now in their names, and in the name of our native church, we ask you, whose hearts the Lord has touched, to do all you can to help fulfil the promises for Egypt. 'How shall they hear without a preacher, and how shall they preach except they be sent?" In a recent letter from Miss McKown, she says:

"The more I think of these things, the more strongly I am convinced that our greatest need is more earnest prayer for the Spirit. If we love God more, we will seek His glory more earnestly; and if we love our neighbor more, we will seek his true happiness. It is not in our nature to really deny ourselves for the good of others. This love must be wrought in us by the Holy Spirit. Ask the Society for what you will, but ask them to make their special petition this year for the Spirit of God to work this love in our hearts."

INDIAN MISSIONS.

BY MRS. M'ROBERTS, PITTSBURGH, PA.

What are we as a christian nation doing to civilize, educate, and christianize the Indians? There are now 260,000 Indians in this country. From the report of the American Baptist Home Mission Society, we learn that they have among the Indians in the Territories 21 missionaries, of whom 7 are white, 2 are colored, and twelve Indians. They have 5,526 members. The American Missionary Association of the Congregational church have 68 missionaries, who have been doing noble service. They have 1,332 scholars in their Sabbath-schools. They have the Bible and other books printed in the Dakota language. The Society of Friends in proportion to their numbers are doing well. Their work has gained interest and significance during the year just closed. Among the schools are White's Institute, Indian; five day schools in the Indian Territory; a school on Douglass Island, Alaska, and a boarding-school in Western New York. Another boarding school established by the Friends is in South Valley near the Allegheny Reservation. This has been in existence over ninety years. Amid all the dark shadows of what Helen Hunt Jackson has called a "century of dishonor," this school has stood as a real exemplification of the Christ-like spirit.

Out of about 45,000 Indian children of school age, there were enrolled last year in schools of all kinds about 15,000 or only one-third of the whole number. The proportion of Indians engaged in some industry has largely increased. The public feeling towards them in our nation has generally changed from aversion, hopelessness or hostility to a desire for their civilization. If it were possible to induce all Indian parents to send their children to some Christian institution of learning where they would be removed from all home influence, the much talked of Indian question would soon be solved. But as this can never be accomplished, and as there will always be a large number of Indian children who cannot be persuaded to leave their homes and go to distant institutions of learning, let the Government do what it can; let the churches do what they can, and let the Christian people of our land do all they can to civilize and christianize the poor Indians on the reservations in their own homes.

The education of Indians is not a failure; on the contrary, it is a wonderful success. Ignorant people, and often misinformed writers, persist in stating that when students go back from Hampton or Carlisle to the reservation they fall back into their old habits. This is not true, for Rev. C. Freeland, of Hampton, has for several years been inspecting returned students, and of the 110 from Hampton, only four have proved failures. Of the pupils who have left Carlisle there are 34 engaged in teach-

ing; 42 working for the Government; 27 farming for themselves; 56 attending other schools, and 9 who are clerks in stores. These facts speak for themselves.

The Methodist Episcopal church reports the past year to have been one of toil and success. The superintendent of the missions states that he could place 50 workers to good advantage in the Indian Territory, and calls on his church to furnish the means to enable him to do this. This church has now 4,954 members in the Indian Territory, and has spent for this work during the past year $25,614.

The Protestant Episcopal church is at work in South Dakota. It reports 1,445 Indian communicants. A boarding-school has been established at Standing Rock mission. The report shows that of the 34 Indian churches 31 were built with gifts from the Woman's Auxiliary, or from individual women. The Indian women are helping toward self-support. At almost every station there is a little band of women saving their mites, and making curiosities in order to secure a chapel. The work among the Turtle Mountain Indians is progressing. Bishop Walker states that on his last visit he was surprised at the progress made by the children.

Bishop Whipple said in an address: "Thirty years ago there were over twenty thousand Indians in Minnesota. They had sunk to a depth of degradation their heathen fathers had not known. Friends said it was hopeless, that they were a perishing race. I said if they are perishing the more reason to make haste to give them the gospel." One day an Indian came to the missionary and said, "I know this religion is true. The men who walk in this new trail are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian?" The missionary repeated the story of God's love. To test the man he said, "May I cut your hair?" The Indian wears his scalp lock for his enemy; when it is cut it is a sign he will never go on the war-path again. The man said, "You may cut it, I shall throw my old life away." It was cut. He started for home and met some wild Indians who shouted with laughter, and with taunts said, "Yesterday you was a warrior, to-day you are a squaw." It stung the man to madness, and he rushed to his home, threw himself on the floor and burst into tears. His wife was a Christian; she came and put her arms about his neck and said, "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for your Saviour as you were in fighting the Sioux?" He sprang to his feet and said, "I can and I will." The missionary said, "I have known many brave, fearless servants of Christ, but I never knew one braver than this chief, who has now gone to his reward."

Bishop Whipple also said: "I want to take you far away in the forest to Red Lake. The head chief was remarkable as a wild man, true, honest, and brave. He came and asked for a missionary. I at first said, 'I cannot give you a missionary, for the American Association occupies that field.' The chief came again and again and finally the missionary was sent, and I am happy to say that the old chief and nearly all the adults of his band are faithful church members."

The Presbyterian church has many missions among the Indians. Mr. Wright, who is laboring under the Board, reports the death of an Indian who had been for nearly fifty years a ruling elder in the church. He had been a faithful servant of Christ and leaves a son who is also an elder.

The Reformed Presbyterian church has given $1,588 for Indian work during the past year. They have four teachers, and a farmer and his wife near Fort Sill.

An account of the work done by the United Presbyterian church will be given in the report of the Secretary of Home Missions.

Miss Drexell, a Catholic lady of Philadelphia, gave $3,500,000 to educate the Indians.

Aside from the work done by the different denominations of Christians which have given us noble examples of self-sacrifice, the Women's National Indian Association are working with zeal and devotion. This Association has auxiliaries in 30 states, and have done work in 20 tribes, or parts of tribes. They have erected four mission cottages, and four chapels, and expect soon to build their first hospital. Medical missionaries are greatly needed among the Indians.

The amount spent on Indian work last year was $16,501. The latest enterprise of this society is to furnish reading matter to returned Indian students, and books for reading rooms. This work is capable of indefinite extension Another department of this society is that of home building and loan work. They have helped to build in whole, or in part, between forty and fifty christian homes, with loan funds to be returned without interest. The payments have been as prompt as could be expected.

Do we believe that fallen man can be "changed into the image of Christ by the knowledge of Christ?" If we do, let us give to the red man our sympathy, our contributions, and our prayers. Let us not cease our efforts until every tribe shall enjoy the blessings of the glorious gospel.

CONFERENCE—HOME MISSIONS.

BY MISS JENNIE B. WALLACE, SEWICKLEY, PA.

With great painstaking a map has been prepared showing the location of our presbyteries, churches and missions. The outline was kindly presented by Mr. McNally, of Chicago, and the work of preparing the map for use in the Convention was done by Miss Odie Wilson, of Indianapolis, under the direction of Mrs. J. P. Cowan, of the same city.

WHO WE ARE.—The distribution of our people will be largely accounted for if we remember who and what they are. The majority of us, are descended from the Scotch-Irish, and our church is to be found where that race has settled.

This is the reason why we have so few churches in New England, Northern New York, and some other localities—they were settled by the English. Many Scotch-Irish, it is true, settled in the South, but they belong to a branch of the Associate Reformed Presbyterian church, which has never united with us. The little presbytery of Tennessee consists of Scotch-Irish, who were loyal during the rebellion.

WHERE WE ARE.—Most of our people at first were farmers and naturally spread into the rich agricultural districts of Pennsylvania, Ohio, Indiana, Iowa, Illinois, and later, Eastern Kansas and Colorado and the beautiful valley of the Willamette, in Oregon.

As time passed by more of our members became merchants and manufacturers, and a call arose for the establishment of more city churches—a call which had to remain unanswered, in many cases, on account of the great cost. Latterly this difficulty has been met by the Board of Church Extension, and now our church is paying special attention to city work, and is having marked success in it. The Board of Church Extension was organized in 1859, but not completely so till 1870, when its present plans were adopted. Aid has been given in all parts of the church, and, notwithstanding all losses, forty per cent of the churches now in use were built by the help of the Board. For the past few years, it has disbursed annually about $40,000. Latterly the work of the Board has been enlarged and has become more efficient by its giving aid for the parsonages. This was a necessity, as often absolutely no home could be had for the missionary, while in other places rents were exorbitant. Less than the rent, repaid annually to the Board, secures the property. The Women's Board has furnished the money for parsonages at Los Angeles, Waitsburgh, Spokane and Omaha. The parsonages, in all cases, have been neat and comfortable but not expensive, only such as are suited to the missions, and they have contributed greatly to success.

Glancing at the map, we see that we have churches—one or more—in nearly all the principal cities. Among the more important recently entered by our missions are Pittsburgh, Kansas, and Pueblo, Colorado, the great smelting and manufacturing center of these states, Pueblo often being called "The Pittsburgh of the West" as well as "The Key to the Rockies;" Spokane, in the rich mineral and agricultural belt of eastern Washington, and about a hundred miles away, Waitsburgh, not so new, but important on account of its fine Academy;

Tacoma, which with the other cities of Puget Sound and the Columbia and Willamette rivers, not only has a wealth of timber about it, but commands a great and growing trade from the Pacific, and at the opposite end of our western coast-line, within sight of the Mexican hills, San Diego, the natural outlet for trade with Mexico, South America and the Sandwich Islands.

WHERE WE ARE NOT.—But we see large portions of the West—mission territory, we would suppose—with few or no churches of our denominations. Why is this? (1.) Our means are not unlimited. If we should plant missions wherever they are needed, we should have a great number of feeble struggling congregations, unable to make headway in their communities. As it is, we have fewer, but they are better supported, and every year some become self-sustaining, thus setting free money to be used elsewhere. The spread of the Church is slower, but there are fewer failures. (2.) More serious even than lack of money is the lack of men suitable for the field. To build up a mission among people to whom United Presbyterianism if not indeed religion, is a stranger, requires a man of energy, ability and tact. A missionary possessiong any two of these qualifications, without the third, may be a failure, and he may possess all three, and yet will and ought to fail, unless he is thoroughly consecrated to the work. (3.) Generally speaking, it is better to start a church where there is already a fair number of United Presbyterians, though, in the case of some important and rapidly growing cities, it has been found best to start, even with a very small beginning—to *make* a nucleus, round which incoming United Presbyterians might gather. Besides these general limitations, there have been special barriers to our entrance in some places, though most of them come under the last head.

In Minnesota, several missions were started about thirty years ago, but owing to the error of not entering the cities, and to peculiar adverse circumstances, the movement was a failure, and has not yet been renewed. Much of this country, too, was settled by people among whom our church does not readily take root. Into the Dakotas, Northwestern Nebraska and Western Kansas, our people entered with high expectations, but successive failures of crops, while the country was yet new, blighted many hopes. We should remember how very new much of this country is; about Rushville, Neb., for instance, five years ago there were almost no settlers and the Indians roamed at will. In Colorado, our churches are in the irrigated lands. The center and west of the state is mountainous, much of it rich in minerals. But our people, as has been said, are first farmers, then merchants and manufacturers; so our church has not been carried into these mining districts. The class of occupations followed by our people in general goes far to explain the absence of missions from many regions. New Mexico and Wyoming are devoted largely to stock-raising; in Arizona, Nevada, Western Colorado and Montana, mining is the predominant industry. Much of Idaho and South-eastern Oregon is still desert, and unsettled. In south-western Oregon and northern California, the Coast ranges and Cascade mountains fill the country. From Utah, we have, until recently, been excluded by the Mormon despotism.

WHAT IS OPEN TO US? (1.) All the new farming lands. If, in former times, our Church neglected the cities for the country, there is danger now of neglecting the country for the cities. This must not be, for it is from the country largely that the cities are filled up. It is hard to know what will and what will not be good farming land in the West, till irrigation has been tried—so great are its possibilities. At Grand Junction, Colo., for example, what was once a bare clay bed is now a luxuriant, blooming valley. Eastern Colorado, now the most magnificent of farming land, bore little but buffalo-grass till irrigated. In the valley of the Arkansas is a peculiar state of affairs; apparently quicksand underlies the whole country, for if a well be driven often only a few feet below the surface will be found water, which, in many places, rises and falls with that in the river. A vast underground river seems to flow beneath and for miles on each side of the one which is visible. In Nebraska, the conditions seem to be much the same, the water coming from the snow-covered mountains. How to get this underground water to the surface in large volumes is a problem which has

not yet been satisfactorily solved, but, when it is, we shall see in Nebraska, Kansas, and neighboring states, great tracts, now desert, or uncertain as to crops, exceedingly rich and densely covered with a farming population.

(2) The cities are all open to us. And just here let us remark, that the growth of cities is not all in the West; many eastern cities are growing as fast as the western, and with this difference, that while the West is growing by overflow from the East, the East is filling up with a foreign element, some of it as evil as there is in the world, and as much in need of missionary work as dwellers in heathen lands. Lowell, Mass., is one eastern city where a mission, planted two years ago, now has a pastor, a flourishing congregation, and, with the aid of the Board of Church Extension, is building a good church. Of several western cities we have already spoken as having recently been entered by our missions. Helena and Butte, Montana, should be entered. They are rich and exceedingly wicked. Butte, among great copper mines, which rival those of Lake Superior, is full of saloons, more like a great mining camp than a city. Helena is more advanced as a city, but is so wicked that the churches already there would welcome the help of a new mission. In Utah, Salt Lake City would be the center of work. There, and in Ogden, the Gentiles are now in the majority, and the way is opened for missions. This is a field which appeals particularly to the women of the church, as women have been the greatest sufferers through the iniquitous system of Mormonism. The wonderful richness of eastern Washington is attracting the people of our church. The number of Iowa people especially that are to be found there, is said to be surprising. The northern part of Idaho is rich in mines. At Coeur d'Alene City we ought to have a mission. The rich valley of central and northern California areopen to us, and should be occupied as rapidly as possible. We have made a good beginning in San Francisco, Oakland, and a number of other places. At Los Angeles, besides a congregation, we have long had a Chinese mission, which has done much for those whom it was designed to help. Its work cannot be measured by the number of members at any one time, for the Chinese are a migratory race; some have returned to China, and are leading Christian lives there; others have gone to various places along the coast, carrying with them the good learned at the mission. Recently this was made an independent mission, in charge of its founder, the Rev. J. C. Nevin.

FREEDMEN'S MISSIONS.—Seven of our missions have in view the elevation of the colored race. Norfolk, Chase City and Bluestone, Va.; Henderson, N. C.; Knoxville Tenn.; Athens, Ga. and Prairie Bluff, Ala., are all situated in the midtt of dense colored populations, especially those in Virginia, North Carolina and Alabama. All have schools in connection with the mission work, and in each as much instruction as possible is given in household and mechanical work, special departments for manual training existing at Chase City and Knoxville, having a regular college course Some of the missions are in charge of colored ministers, who are themselves a proof of the capacity of the negro for education.

INDIAN MISSIONS.—But one regularly constituted Indian mission is under the care of our Church—the Warm Springs mission in Oregon which has, within a year, been given wholly into the charge of the Women's Board. In connection with it is a second school, at Sinemasho, about 26 miles from the mission. Of both these, however, and the Freedmen's missions, such full accounts have been given in the reports of the Secretaries, that little but the names and locations need be mentioned here.

As we think of the needs of these two down-trodden races; as we look over the country, too, and note the wonderful increase of population, and the vast resources of plain and mountain, whose development will cause still greater increase, we feel impelled to do all we can to help in carrying the gospel where it is so much needed, and to give our heartiest support to the Boards that have charge of this work.

FREEDMEN'S MISSIONS.

BY MISS MAGGIE BARNES, CHASE CITY, VA.

This Convention does not need an introduction to the Afro-American. He is not a stranger to you. To give him manhood you sacrificed the lives of your dear ones; to prepare him for his new position, you have given and are giving him your time and money.

That cause is dearest to our hearts for which we have sacrificed most. How can we best help the Freedmen? is the question of this hour. Joseph Cook says that when the centennial of the emancipation proclamation is celebrated, there will be fifty million negroes in the United States, more than there were white people when the proclamation was issued. Who will hold the balance of power when the negro race numbers one third of the population? is a question not only for politicians but for us. Shall we help to make that influence count for righteousness? We who love our country next to our religion must plan 'for God and home and native land.'

We are all aware that heredity and environment mould character. The condition and surroundings of the negro did not tend to better him. Is it strange that we have little foundation on which to build our religious and educational schemes? We must build the foundation, and the corner-stone must be laid in the home. It has been well said that a nation's homes reveal that nation's future. It is true enough to be trite that moral training begins in the home. Let us look into these cabin homes for a little: Though the negroes are a religious people, theirs is a religion of truth and error mixed. They believe the Bible, but their daily lives are governed more by the superstitions of their fathers. Signs and tricks and luck influence very many, even more than the ten commandments. When the principles of the gospel take hold of their daily lives, we begin to see a lightening in the dark quarter of the imagination. The powers of darkness relax their grasp slowly but surely.

In these dwellings (for many of them are not homes) the limited space is usually one room and an attic. Hence, necessarily house-keeping is reduced to a minimum. Unwholesome food is prepared and eaten at irregular intervals. How can we expect mental or moral progress when the physical man is ill-treated and neglected? While the simplest laws of physiology and hygiene are unknown or ignored, our best efforts in school and evangelistic work are being undermined. Of course in a degree we can reach the home through the school, but this training will chiefly affect the homes of the future.

The shortest and most effectual way to reach the present family life is through industrial homes for girls and boys. We say that food, clothing and shelter are the three essentials of physical existence. How to secure these is the aim of the industrial training. Let instruction be given in the all important art of cooking, also in house-keeping and plain sewing. Let the boys be taught the use of simple tools. The work-shop method of instruction is of great educational value for it brings the learner face to face with the facts of nature; he learns how to do a thing by doing it. If the boys were taught plain carpentery alone, it would work a marvelous change in the home life of this people. If this were acquired (lumber being cheap) very many more could have homes of their own, and these large enough to secure the comfort and privacy necessary to good morals. Let these necessities "plead like angels, trumpet-tongued." The home surroundings must be changed if we would expect permanent results from our work. Industrial training will readily and practically effect this change.

There was never yet, of any race or color, a family that could be brought up just as it ought to be in one room. The miserable cabin must give place to the cottage. If the cottage is not only to be built but to be furnished and made a home of, then both boys and girls must have industrial training as well as book-learning. You who are reading the signs of the times know that it will be no mean factor in our temporal and spiritual progress.

Yet we hear it said that the cost to establish and maintain it would be too great for the church. On the contrary those who have counted the cost say that, for

building and necessary tools, the outlay need not be great and that from the first it would prove self sustaining exclusive of the teacher's salary. For example, $3.000 would establish such a department for boys at Chase City (probably at the other stations it would be more,) but the cost to the church would end there.

You have begun this work in our principal stations; you have builded better than you will ever know. Fail not in faith, in zeal, in gifts.

We know that education creates wants. Would it not be a cruel thing to deprive the negro of that training which will satisfy the wants we are creating? Can we withold industrial training and justify ourselves? Friends of the freedmen, we have met no question more serious. Our answer will effect his whole future. We must teach him more perfectly, more wisely. We can develop his earning capacity that he may honestly meet his greater wants. This is common sense; it is history; it is Gospel.

There is a crying need for more evangelistic work. Who will do it? The teachers can not, to any great extent, outside of the school-room. The negro ministry can not do it. Their knowledge of the Bible is not only limited but distorted. Evidently workers must be trained for it. The impetus given everywhere of late to Bible study, is not only from a personal desire for more knowledge, but from the evidence on every side of its power in evangelization. Let us arm our "Brother in Black" with the sword of the Spirit. If the students of our normal and collegiate departments were given a systematic course in Bible study, together with a training in the principles of theology, how rapidly might we evangelize this people.

It is evident to those who know the negro well, that one of his own race, with a common school education, well versed in the rudiments of Bible teaching, could do effective work for the church. He would not be educated out of sympathy with the people. His education would be practical, he could put it to use at once. The church could prepare and sustain ten such evangelists with the money needed to equip one minister.

At the Inter-National Sabbath-school Convention in your city last June, our national secretary said that in the near future we would see a Chautauqua in the South for the negro. I do not say that this is our opportunity as a Church, but I believe we can utilize part of the Chautauqua idea. While continuing to give normal and college training, we can insist on more systematic Bible study. Each young man and woman going out to teach should be able to teach the leading truths of the Gospel. In a great many places a Sabbith-school could be organized which might prove the beginning of a congregation.

How can we arrange for this Bible study? I heard it suggested by one of our India missionaries, who was visiting in this country last summer, that our Home mission work might have a larger working force with the present outlay of money. In this way congregations, especially in cities, could spare their pasters a few weeks, or a month or more each year, in addition to the summer vacation, to visit the Home field, that the weak and struggling churches might be encouraged and new organizations effected This is practically done in many of our presbyteries, where vacant pulpits are filled for a time by the different pastors in the presbytery. Could not this custom be made more general? Will congregations be doubly generous and "lend" their pastors? It is at least worthy of trial.

With such help as this we could have one or two Bible institutes every year in each mission. This text-book of the ages, studied by the few, neglected by the many, let us give it the attention due its worth and its Author. Let us make this "home guide" familiar to these homeless ones,—homeless in the truest sense of the word.

Our young men and women, with this training, and deeply impressed with the importance of the work to be done, would prove the helpful allies which the cause seriously demands at this moment. At this critical stage of his progress must we not use every agency that will advance the freedman? We must not only help him to help himself, but to help his race. In that effort his safety lies. Not specially to increase the income of his family by earning better wages in the North; we want the graduates of our schools to remain with their people. They are needed as teachers, as workers, as object lessons in the home. Not only

this, the South needs the negro. He is physically adapted to its climate. More and more is he becoming a necessity to its industrial development. A friend of the negro has said that it has been possible for the negro to remain in the South only because of the Christian religion in both races. Will there never come a time when this religion may be put to a severer test by industrial revolutions? Would it not be wise to provide for that day? We can only do it by giving them Christ's "first commandment."

The friends of the Sabbath would do a wise thing to encourage this study. Indeed what vital reform would not be advanced by winning the negro and keeping him in touch with its claims and its progress? He is more of a man than he was twenty-six years ago. He is beginning to bear the impress of Christian civilization. Still, he is just starting in his course as a man. The Afro-American, with two-hundred and fifty years of slavery behind him and beyond that savagery, will need several times twenty-six years to raise him to the standard of our boasted elevation.

Our work is only begun. The church will need to contribute money and workers for a generation or two at least. However the work has now passed the experimental stage. We have come to the point when nothing but the most steadfast faith, the most patient persistance, the most systematic benevolence will win.

We will find this a problem too great for us, but God reigns and God does not fail. With His help we can solve it. But on no lower platform than this—the platform of the Ten Commandments and the Sermon on the Mount.

CHURCH LITERATURE.

BY MISS JEANNETTE DICKSON, CANNONSBURGH, PA.

History is a record of men's deeds. Literature is a record of men's thoughts. A man's deeds may be known by those only with whom he associates; his thoughts he may bequeath to the world.

A lecturer in this city once said: "Seed thoughts from great minds have given the impetus and have awakened other minds to action. The great need of the world to-day is not more religion, but more brains." i. e., deeper convictions, holier volitions. Man's conception of a God marks the attitude of the goal in that man's life as well as the reservoir of his life's supply. The Christian's conception of his God, the standard of his faith, will make its impress on the record of his thoughts; collectively such an impress constitutes the literature of the church.

The necessity for a standard religious literature is realized more day by day. A more general diffusion of religious knowledge to combat the agnostic tendency of the present is the need of the hour. The literature of the United Presbyterian church is in reality not circumscribed by the thirty odd years of our denominational history, for the homiletics of our ancestral churches had long been moulding the sentiment and customs that are embodied in the standards, and literature as well, of our church. Whatever is written in elucidation of our distinctive principles, or to show the environments of the church's mission work, is a part in the undefined list of the church letters; and the books which contain such, be they "Dr. Pressly on Psalmody" or Pundita Ramabai's "High Caste Hindoo Woman," are deserving of a prominent place in our literature.

"The church is an army and all its plans and movements ought to be known. The church is a school and its instructions ought to reach every disciple. The press is the only agency that can meet this demand." As Mrs. Cowan well said on Tuesday evening, "As we know so will we do and give." In these late years of the ninteenth century, ignorance in American born people is regarded as almost a crime. But does the American birthright entail a privilege and responsibility in secular affairs not resting upon the foreigners in our land, greater than that devolving upon the Christian respecting ecclesiastical knowledge, in

which an alien from the fold has no interest?

Dr. Gordon's language is this: "It is an indisputable fact that multitudes of Christians feel little or no interest in the distant countries and people of the world, because they are not acquainted with them, whilst those who are best acquainted feel the liveliest interest." The fields of our missionary operations link our church literature with the histories of India and of Egypt. Two lands more replete in historic interest and ancient letters could not be found. Some two months ago the noted collection of paintings by Verestchagan were attracting hundreds of people to the Allegheny exhibit; and as we gazed with awe upon that picture in which the great artist depicts a scene attending the Sepoy mutiny in India. in imagination we stood with Dr. Gordon close by the cannon loaded with their human missiles, whose slaughter he witnessed. Those bloody days of '57, through which Dr. Gordon passed with christian fortitude, he paints for us in "Our India Mission."

Has any one read this gem in our church literature and failed to be impressed with the masterly touch of an artist? In the faithful portrayal of incident, the true coloring of circumstances, the wise delineation of character, the consecrated christian zeal and energy, with the modest withdrawing of self to the background at all times, "Our India Mission" presents in its perfection a poem of which our church may well feel proud. *Read it if you have not.*

How is loyalty to party principles maintained, enthusiasm for party leaders engendered? In the politics of this city let the American club answer. How is interest in one's Alma Mater revived, quickened? By recounting the achievments of the past, the possibilities of the future. If political and literary circles deem this method of reviews expedient, much more should the church seize upon such a plan for furthering her interests. For such review there is but one possible point of vantage, and that is the open page of her history.

How few of us can intelligently detail the causes which led to the union of the Associate and Associate Reformed churches. Let us study and cherish the history of that union with a greater interest, for in the future it may become a real Moabite stone by which to prove the authenticity of our literature and our denominational existence; as do the tablets so recently discovered in lost Nineveh, and those near Thebes reveal the story of the inner life in the courts of Babylon and Egypt.

At this time I purpose to glance into but one small alcove of our church library—that which contains the periodicals issued from our denominational press—not attempting in the brief limits of this paper to consider such works of our literature as are "Dr. Scouller s Manual", Dr. Reed's "United Presbyterianism", and "Lectures on the Revelations," or Dr. Van Eaton's "Lectures on the Prophecies of the Restoration," books evidencing deep research and containing reliable information, but briefly let us recount some of the periodicals and church papers. May the books listed as recommended for the reading of our young people awaken much interest. *The Christian Instructor*, *The Evangelical Repository*, *The United Presbyterian* and *The Midland* are heralds of the truth, advocates of pure living, and disseminators of evangelical principles, which have in years past received the support of the church, and in turn have materially aided in establishing the high standard that our church to-day maintains. With an occasional duel of words on some doctrinal interpretation or innovation of former customs, they lead the people to make individual investigation, which is ever conducive to beneficial results.

THE WOMEN'S MISSIONARY MAGAZINE is a contribution to our literature which every United Presbyterian woman should read. First, because it contains in every issue some valuable information concerning which as workers or on-lookers no one can afford to remain in ignorance, and because it is a publication of literary merit taking rank in this respect with the *best* of our denominational publications, if indeed it does not lead them; and because it is an enterprise, having passed beyond the days when we could call it only a literary venture, an enterprise controlled by the women of our church.

I am not an agent for the Magazine and receive no premium for publishing its merits, but when I read such sartistics as these: (I quote from my own presbytery's report) "Number of members in

Missionary Society 38; copies of the Magazine taken 1," I am disposed to urge more activity on the part of the Magazine agents, and a more general reading of this truly valuable publicatiou by our women

If our Sabbath-school workers should adopt the plans for home classes, and were to be extensively organized, a new channel would certainly be opened for more extended circulation of church literature such as the international Sabbath school lesson leaves, quarterlies, Bible teacher helps, and other similar publications; and under such plans the printed page must supply what others glean chiefly from oral instruction. Most truly then would the church paper become the "silent pastor." As an auxilliary to the church papers, to aid in securing more interest in them, there can be nothing better than the plan adopted by many congregations of issuing a congregational newspaper.

In the form of booklets and leaflets on Mission Band and Our Young People's work, new helps have recently been issued. May we not point with pride to the fact that one of our women *first* put forth a helping hand in this direction—Mrs. Mary Clokey Porter, with the Mission Band Helper. Reverends Mr. McKirahan, Mr. Shaw and Mr. McGill have each added instructive words in this leaflet department of our literature.

Perhaps most important of the church periodicals are those designed expressly for the children, whose minds are plastic, where impressions so readily made become permanent. For such are admirably suited the instructive narratives found in *Olive Plants*, *The Youth's Evangelist*, and *The Young Christian*. And in the columns of the latter mature minds can find deeply interesting information. Where can be found historic ground more fraught with interest than is Luxor, and letters from thence which find their way into the columns of *The Youth's Evangelist* from the pen of our missionary, Rev. Mr. Murch, at his station on the upper Nile, carry with them the fragrance of the sacred lotus flower. Can such links as are these letters, and the words from Miss Thompson, fail to enlist deeper interest in the scriptural record of the land of the Pharaohs, and a desire for more information regarding our mission station there? When such writers of fiction as Rider Haggard picture for startling situation the entrance to a wonderful cave, containing within a fire of immortal life-giving property, strange would it not be that when the world is become familiar with just such a cave, that near Luxor, that the find therein would not prove astounding. Near our Egyptian station on the upper Nile the light of exploration in this past decade has revealed, after three thousand years obscurity, the face of the very Pharaoh with whom Moses talked. The verity of the Eternal Word is indeed a flaming fire which can give immortality to every soul. Let the boys and girls be encouraged to read these records, these papers which the Sabbath-schools put into their hands that they may become interested in the past history and present condition of Thebes, Carnac, Luxor, Alexandria, Cairo and all Egypt.

The highest aim of all church literature is to lead the people to a clearer conception of the truth, to a fuller acceptance of the Scripture, to holier living. While men of genius like Dr. Talmage are presenting to the world their brilliant bouquets of Bible flowers, many of which will proye to be veritable immortelles, are the Doctors of Divinity in our temples, like blind Milton in the meadows of Horton, garlanding the sweet wild flowers of truth that bloom around them? Whether our denominational press accomplishes the full measure of its mission I am not to judge. Holland has beautifully said,

> "Heaven is not reached at a single bound,
> But we build the ladder by which we rise
> From the lowly earth to the vaulted skies."

Every word of truth *recorded*, every page that *wisdom dictates* will be a round in this ladder upon which Faith ascenes. Since the says when the Grecian writers debated the soul's immortality the theme has ever had a literature. As art in sculpture, in painting or in music is valued for its power to arouse man's sympathy, to touch man's soul, so should a word picture be valued; and the genre artist of words can find no higher theme than the kinship of man with God.

Who having seen the picture General Lew Wallace has given to the world of *The Christ*, can ever forget the God-man? If the hand of a mortal can sketch a pict ture that fades not while life lasts, wha-

of that Bible portraiture which the finger of God has drawn; whose initial chapter records the dawn of light, whose closing vision is the glory of Heaven?

The Word of God is the master-piece of all church literature.

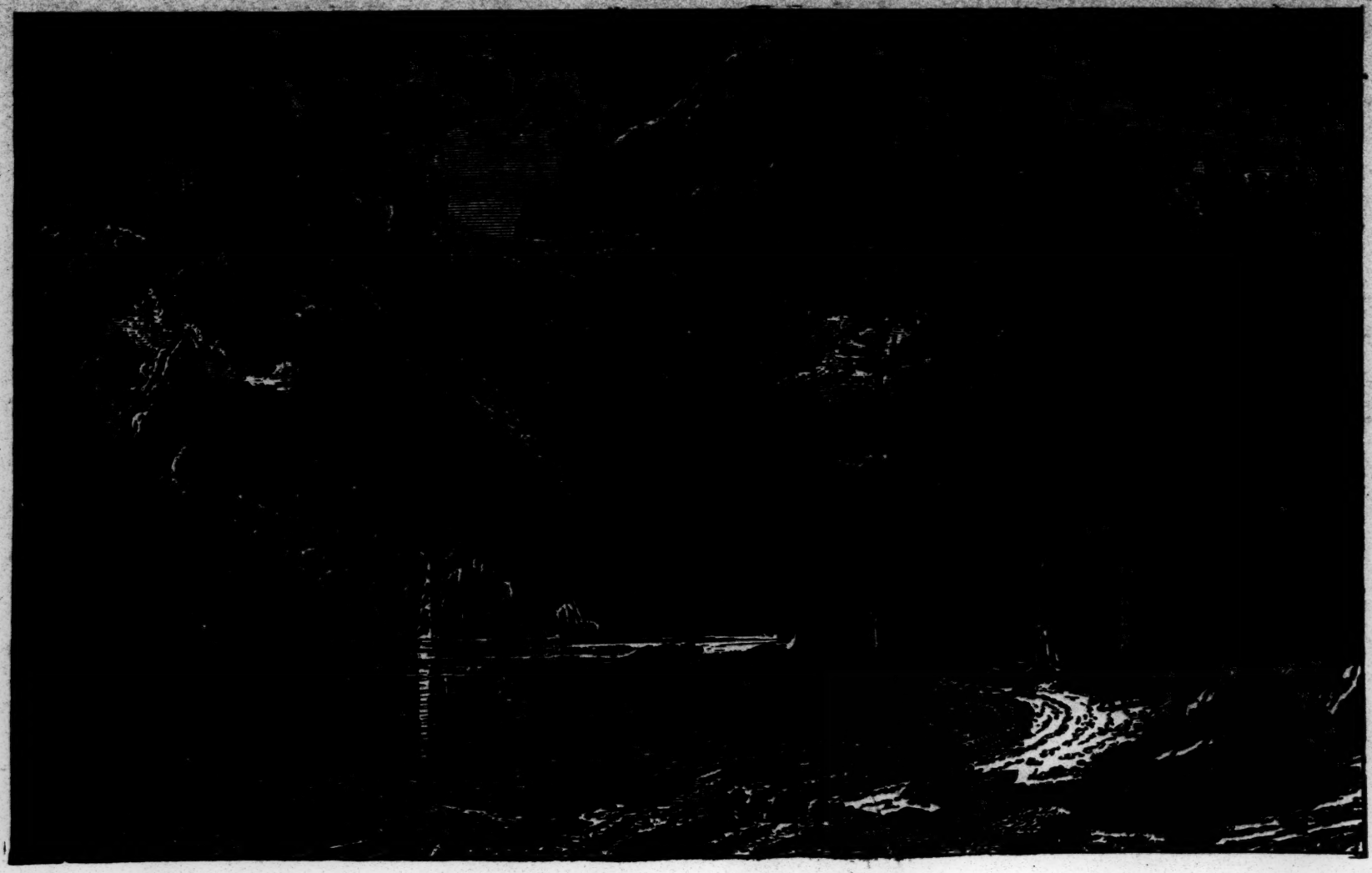
It was found that the publication of the proceedings in full of the Women's General Missionary Society would involve too great expense. Upon consulting the Women's Board, which under instruction of the General Society has assumed the payment of same this year, the Committee were authorized to print all reports and omit papers, allowing these to appear in later numbers of the MAGAZINE. Complying with this instruction all papers are omitted except those bearing upon special features of the work. It is hoped this arrangement will be satisfactory. Extra copies have been published, and it is desired that active measures will be taken for their speedy and general circulation.

A WORD TO THOSE WHO HAVE RENEWED.

To those who have renewed their subscription to the Magazine we desire to express our gratitude, and would respectfully urge all others who purpose doing so to send their names as early as possible lest delay should occasion inconvenience to them as well as to the Committee.

We also take this opportunity for a word to those who have not yet favored the Magazine with their subscription, and would suggest that they try it at least for one year. At the expiration of this time we fondly hope they may find it such a welcome visitor as will cause them to continue their support to a Magazine conducted, in the interests of the United Presbyterian church as a mission agency, and for the information of individual members in the work which, through her efforts, is being accomplished.

Single copies of Minutes fifteen cents. Orders for Minutes, subscriptions, complaints for non-receipt of MAGAZINE, changes of address, &c., should be addressed to MRS. J. G. CARSON,
Xenia, Ohio.



SCENE IN THE SIERRA NEVADA.